The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, FEBRUARY 15, 1851.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, this city, and Brooklyn, as follows:

In TRINITY CHURCH, . . . At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M:
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
' GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for February.

16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St. Matthias the Apostle.

MARCH.

2. Quinquagesima Sunday.
5. Ash Wednesday—1st day of Lent. Special prayers before the General Thanksgiving. The collect for Ash Wednesday to be used every day in Lent, after the collect for the day.
9. First Sunday in Lent.
12. Ember Day.
14. Ember Day.
15. Ember Day.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fourth Sunday in Lent.

Poetry.

For the Churchman.

Baptismal Service.

Grant that the old Adam may be so buried, that the new man may be raised up in us.

What tho' to Adam it was given,
By toil his daily bread to win,
What tho' the fathers' wicked leaven
Still leads the children on to sin.

Father! to Thee the sinner comes,
Still clinging to thy arm of love,
For thou hast deigned to call us sons,
And name us for thy realms above.

Oh, grant us, gracious Lord, to gain,
In constant prayer thy holy feet,
And when we leave this scene of pain,
Oh, fit us for thy blest retreat.

And when temptation's fiery darts are hurl'd,
And the poor soul in anguish crys aloud,
May we resist th' allurements of the world,
And find in Thee, one ever-present God.

Grant us, oh Lord! thy holy will to know,
And knowing, make us that blest will to do,
Give us an hearty hate for things below,
And a right spirit graciously renew.

Then shall our souls on Thee securely rest,
On Thee our hopes of happiness rely,
Oh! number us with Thy redeemed and blest,
And take us to Thy mansions in the sky.

Burlington, N J. A. M. H.

Selected Matter.

The Oriental Church on the Papal Claims.

Continued.

"13. His Holiness says that the Bishop of Lyons, the holy Irenæus, writes in praise of the Roman Church: "It is fitting that the whole Church—that is, all the faithful everywhere, come together because of the precedency in this Church, in which in all things has been preserved by all the faithful, the tradition delivered by the Apostle." Although this Saint speaks altogether wide of the aim of the disciples of the Vatican, yet let them be permitted to translate and interpret him according to their pleasure; but we say, who doubts that the old Roman Church was Apostolic and orthodox? Certainly no one of us will hesitate to say, that it was a model of orthodoxy. We, in particular, will add for its greater praise, from the historian Sozomen, after what manner it was able for a while to maintain its orthodoxy, which we praise; a passage which his Holiness has overlooked: 'For as was the case everywhere, the Church throughout all the West, *being directed purely according to the doctrine of the Fathers*, was delivered from contentions and from trickery concerning these things.' Would any of the Fathers or ourselves deny her canonical prerogatives in the order of the hierarchy, so long as she was governed purely according to the doctrines of the Fathers, walking by the unerring Canon of Scriptures and the Holy Synods? But at the present time, we do not find either the doctrine of the Blessed Trinity, according to the Creed of the Holy Fathers assembled in Nicaea first, and Constantinople afterwards, which the remaining five Œcumenical Synods confessed and confirmed, and subjected to so many anathemas those who should adulterate it in the slightest particular, as altogether destroying it, nor the Apostolic pattern of divine baptism, nor the invocation of the consecrating Spirit upon the holy elements; but we see in it the divine cup taken away as superfluous, and many other things unknown not only to our Holy Fathers, but to the holy ancient Fathers of the West, as was also that very Supremacy for which now his Holiness wrestles with all his powers, as did his predecessors, transformed from the brotherly pattern and hierarchical prerogative to Lordship. What then is to be thought concerning his unwritten traditions, if the written have undergone such a change, and such a deterioration? or, who is so bold and confident of the dignity of the Apostolic throne as to dare to say, that if our Holy Father Irenæus were to live again, he, seeing it failing of the ancient and primitive Apostolical teaching on so many most essential and Catholic articles of Christianity, would not himself be the first to oppose the novelties and self-sufficient determination of the Roman Church, then justly celebrated by him as directed purely according to the doctrines of the Fathers? For example, when he heard of the vicarial and appellate jurisdiction of the Pope, what would he not say, who, in a small and almost indifferent question, respecting the celebration of Easter, so nobly and triumphantly opposed and extinguished the violence of Pope Victor, in the free Church of Christ? Thus he who is adduced by his Holiness as a witness of the supremacy of the Roman Church, proves that its dignity is not that of monarchy, nor even of arbitration, which the blessed Peter, himself even never possessed, but a brotherly prerogative in the Catholic Church, and an honor enjoyed by the Popes on account of the celebrity and prerogative of the city, as also the fourth Œcumenical Synod declared concerning the observance of the precedency of the churches determined by the third Œcumenical Synod following the second, and that again the first, which calls the appellate jurisdiction of the Pope over the West a custom; on account of that City being the Imperial City, the Fathers have, with reason, given it the prerogative;" saying nothing of its especial Apostolic emanation from Peter, and least of all, of the Vicarship of its Bishops and a universal Bishopric. But the deep silence as to such great privileges, and not only so, but the cause assigned for the precedency—not on account of 'Feed my Sheep,' nor on account of 'upon this rock will I build my Church,' but simply on account of *the custom, and on account of that city being the Imperial City*—and that *not* from the Lord, but *from the Fathers*—will appear, we are persuaded, so much the more strange to his Holiness (however otherwise he may count of his prerogatives), as he, we perceive, highly values the testimony of the above named Fourth Œcumenical Synod, which he thinks he has found in favour of his throne; and the divine Gregory, who is called the Great, was accustomed to speak of the four Œcumenical Synods as the Four Gospels, and the square stone upon which the Catholic Church is built.

"14. His Holiness says that the Corinthians differing among themselves made reference to Clement, Pope of Rome, who wrote them his judgment of the matter; but they so prized his answer that they even read it in their Churches. But this event is an exceedingly weak confirmation of the Papal power in the house of God; for then, when Rome was the centre of the Government, and the principal city, in which the emperors dwelt, it was proper that any question of importance, as history declares that of the Corinthians was, should be decided there; as it happens even to this day, when the Patriarchs of Alexandria, Antioch, and Jerusalem meet with unexpected difficulties, hard to be solved, they write to the Patriarchs of Constantinople, on account of its being the Imperial seat, also on account of its Synodical privileges, but this brotherly assistance and co-operation is not to be stretched to the subjugation of the Church of God.

"15. But last of all, his Holiness says that the Fourth Œcumenical Synod (which by mistake, he altogether transfers from Chalcedon to Carthage) having read the Epistle of Pope Leo, cried out, 'Peter has spoken thus by Leo.' The fact is as here stated; but his Holiness ought not to overlook after what manner, and after what pains, our Fathers cried out, as they did, in praise of Leo; since he, however, studying brevity, as it seems, has omitted this most necessary particular, and the manifest proof than an Œcumenical Synod is greatly superior, not only to the Pope, but to his Synod also, we will explain to all the transaction as it really occurred. Of more than six hundred Bishops assembled in the Synod of Chalcedon, about 200 of the most learned of them were appointed by the Synod to examine the letter and the sense of the said Epistle of Leo: and not only so, but to deliver in writing, and with their signatures, their individual judgment of it, whether it were orthodox or no. These, about two hundred distinct judgments and resolutions on the epistles, are found principally in the Fourth Session of the said Holy Synod in such terms as the following:—"Maximus of Antioch, said: 'The epistle of Leo, the Holy Archbishop of Imperial Rome, agrees with the decisions of the 318 Holy Fathers in Nicæa, and the 150 in Constantinople, the new Rome, and with the faith expounded by the most Holy Bishop Cyril in Ephesus, and I have subscribed it.'

"And again—Theodoret, the most pious Bishop of Cyrus:—'The epistle of the Most Holy Archbishop, the Lord Leo, agrees with the faith as set forth by the blessed and holy fathers in Nicæa, and with the symbol of the faith published by the 150 in Constantinople, and with the epistle of the most blessed Cyril, and I have subscribed the above mentioned epistle in token of my acceptance of it.' And thus, all, one after another,—'the epistle agrees,'—'the epistle is consonant,'—'the epistle is concordant in meaning,' &c After so much and so careful an examination and comparison with the former Holy Synods, and the full conviction of the correctness of its meaning, and not simply because it was the epistle of the Pope, they cried out, without grudging, that exclamation on which his Holiness boastfully vaunts himself. But if his Holiness had sent us statements concordant and agreeing with those of the seven first Œcumenical Synods, instead of boasting of the piety of his predecessors, proclaimed by our predecessors, and Fathers in an Œcumenical Synod, he might have justly boasted of his own orthodoxy, proclaiming his own goodness instead of that of his Fathers; so that if his Holiness will send us such statements as 200 Fathers, having examined and discussed, shall find to be accordant and agreeable to the above-named early Synods, he shall hear from us sinners, at this day, not only 'Peter thus spake,' but another honorable expression, viz.—Blessed be the hand that hath wiped away the tears of the Catholic Church!

"16. And verily it were meet that so great a work should be undertaken by the care of his Holiness—a work worthy of the genuine successor of the blessed Peter, of Leo the First, and Leo the Third, who, for the preservation of the orthodox faith, engraved the divine symbol free from novelties upon invincible shields—a work which shall unite the churches of the West to the holy Catholic Church."

Having thus followed the Orthodox Patriarchs through their able review of the Pope's Letter, we must close our notice of this very interesting and valuable document, which has already occupied more space than its bulk would seem to justify. But we cannot grudge the space, especially at the present time, when it seems so important to recall to mind the fact, too long and too generally lost sight of, that there is a ground of objection, to the Roman hierarchy here and in England, altogether independent of the Constitution and of the Royal Supremacy which promises to be more hostile to the Church than to the Roman Schism. It is an encouragement, in the midst of our difficulties and perplexities, to hear the dignified protest of four Patriarchs in Christendom, against the arrogant pretensions and novel dogmas of the fifth, based on the same ground as the arguments of our own divines since the Reformation, viz., their opposition to Holy Scripture, and to primitive tradition as embodied in Fathers and Councils. It cannot, at least, be said, that their Churches are creatures of the State, owing all their stability only to rich endowments: degraded and debased as they are by twelve centuries of bondage,—

> "Suffering more than can be told
> From Turkish force and Latin fraud."

Yet there is nothing of a mean or servile spirit, nothing of intemperance or impatience, in their reply to the Pope, but a calm confidence and settled conviction in the goodness of their cause, and in the ultimate vindication of orthodoxy in God's good time. The remaining sections are devoted to the examination of some of the obiter dicta of the Pope's letter, and to exhortations to their beloved children to stand fast in the truth taught by the mouth of our Lord in the Gospel, witnessed to by the Holy Apostles, and by the seven holy Œcumenical Councils.

Forty-first Annual Report

Of the Board of Trustees of the Protestant Episcopal Tract Society.

The Trustees of the Protestant Episcopal Tract Society, at the close of the *forty-first year* since the period of the Society's institution, beg leave respectfully to

REPORT,

That, during the past year, the number of printed pages is	2,524,000.
Number of pages gratuitously distributed	1,579,029.
Number of pages sold	590,900.
Whole number, sold and distributed	2,169, 929.

Five new tracts have been added to the list of the Society's publications.

No. 201. Introduction to the Athanasian Creed, 16 pages.

No. 202. Infidel Objections Unreasonable, 16 pages.

No. 203. Ministry of the Church, 12 pages.

No. 204. Escape from Darkness to light, 34 pages.

No. 205. Harry Fulton, or, the Merchant's Son, 14 pages.

We have persevered in our good work, against many and great discouragements; for we have been animated by numerous and cheering proofs, that *the distribution of such religious tracts as our Society issues*, contributes, in an eminent degree, by God's blessing, to the prosperity of the cause of CHRIST AND THE CHURCH

Our single object, from the first, has been thus to serve this cause; and, while an inspection of the list of our publications will show by what character of tracts we have endeavored to obtain our object, the experience of not a few of our readers, far and near, can bear witness, that the humble messengers sent to them in the guise of religious tracts, have arrested attention, awakened inquiry, imparted instruction, excited deep religious feeling, set forth and explained the Church's divinely appointed means of grace, offered to all who "know every man the plague of his own heart," these means of sanctification and salvation, and, like the unpretending "little maid" spoken of in the story of Naaman, pointed the leper, for his healing, to the duly constituted prophet of the Lord.

The number of our publications, now 205, comprehends a wide range of doctrinal and practical subjects, chiefly in the form of historical and biographical narratives, or of brief didactic treatises and practical exhortations. And it cannot fail to afford all such as have hearts that can rejoice in the success of our efforts great cause to unite with us in thanks to Almighty God, that it has pleased him to favor our undertaking, and, in so many cases, to accompany our tracts with His blessing, as they have, in their humble way, published the glad tidings of the Gospel, pointed to *the ancient truths* of the Church; vindicated the principles of the Churchman, and established him in his faith and practice; explained the Book of Common Prayer, the Sacraments, and the Catechism; commended Infant Baptism and the Holy Communion to the neglecters of these divinely instituted ordinances; given pious instructions and wholesome counsels to the young, to Catechumens, and to Candidates for Confirmation, to parents and sponsors, to sailors and soldiers, to tradesmen and to the laboring classes: furnished forms of prayer for the closet and the family; comforted the poor, the sick, and the afflicted; rebuked sins of the tongue and of the heart; warned the profane swearer, the Sabbath-breaker, and the drunkard; before the deist and free-thinker set forth the evidences of Christianity, and answered infidel objections; contrasted Romish fallacies and Catholic truths; and, by speaking to the eye and to the mind, (in cases where, perhaps, no *living teacher* had ever spoken to the ear), made known, like the written word of God, the plan of salvation as God hath ordained it, in his Word, his Ministry, and his Sacraments.

The importance of extensively disseminating the sentiments conveyed by these mute heralds of the truth as it is in Jesus, cannot fail to commend itself to every Churchman, and induce him to foster our cause by his patronage, in the faith and fear of God.

Our Society, GENERAL *in its spirit and in its operations*, (and by no means, as some have reported of us, a mere sectional, diocesan institution,) sends its publications, with a cheerful heart, to *all the dioceses of our country*, and to regions far beyond the limits of our dioceses. And while we thus visit even our most remote cities and villages, states and territories, we look to *our fellow Churchmen in all the dioceses*, and ask them not to frown on our endeavor by being opposers, but smile on it, by being *cheerful givers such as God loveth*.

Our opportunities for doing good far exceed the pecuniary means with which we are provided by our fellow Churchmen. We invite them, therefore, to look at our List of Publications, and then look at our Treasurer's Report. And to those who read our present account of our operations, we say, Let not our cause languish!

Are you, whose eye is now perusing these pages, a Minister of Christ? See how many of our tracts are calculated to aid you in your pastoral labors in the good of souls, when you would "banish and drive away from the Church all erroneous and strange doctrines contrary to God's word," and minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge, with all diligence, to keep and observe the same."

Are you a Parent, a Sponsor, or a Guardian? See our admirable helps to the correct understanding and faithful fulfilment of the solemn obligations that rest upon you.

Are you a Churchman? See, in a comprehensive form, our well-digested reasons and arguments, and our engaging narratives, calculated to refresh your own minds, and enable you to induce others to walk with you in the "old paths."

Are you a Christian? Look at our tracts defending, explaining, illustrating and enforcing the great cardinal truths of the Gospel of our Saviour Christ; arousing the sinful to consideration, and building up believers in our most holy faith.

It was the characteristic of God's people in the primitive ages, to meet all such claims as ours with the most prompt and liberal benefactions. Those among them who had much gave plenteously; and those who had but little, did not, on that account, resolve to forfeit their little to the the blessing of the charitable poor; but, like the widow in the Gospel, who received the Saviour's commendation, they did their diligence "gladly to give" of their "little." The accounts which Ecclesiastical History gives us, on the subject of what may be called the ancient Church's prodigality of beneficence, is a severe and humbling rebuke of our modern apathy and selfishness, and of our want of faith and charity, while we refuse to give, as the Lord hath prospered us; and, although we have received freely, not only refuse to give freely, but, in not a few cases, *from the power of covetuousness, or from some not less unworthy cause, refuse to give anything*, even while the Ministers of Christ, and the agents under them, speaking in behalf of the Church, proclaim, "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?"

Communications.

For the Churchman.

Essay on the Fallibility of Human Reason and Danger of Development.—No. 3.

Continued.

But did the arts, science and philosophy of ancient Rome and Greece, whose publications have been handed down as models of sound learning for the improvement of our youth in the nineteenth century of the Christian Era, save them from error in principle and licentiousness in life, which sapped the foundation of their Republic? The German States, with Prussia and France, have long been distinguished for scientific knowledge; but did it save them from the corrupting influence and vain philosophy of Voltaire, D'Alembert, Wishaupt, and a host of other infidels, that desolated Europe with the most savage warfare of rapine, murder and death that ever disgraced the most barbarous nations on earth, and threatened our country with *havoc, spoil* and *ruin*. And if we look back into ancient Chaldea and Egypt, the cradle of science and human learning, we shall find that by neglecting the science of revealed Religion, national and civil war laid waste the Eden of the world, and destroyed the largest and most wealthy cities ever known—Sodom and Gomorrah, Nineveh, Babylon, Thebes, and last, not least, Jerusalem; and all these, and every other evil in the world, were and are in consequence of substituting human *Reason* for revealed *Truth*; or, in other words, teaching for doctrine the commandments of men instead of obedience to Divine institutions. This is abundantly confirmed by sacred and profane history. Moses recorded in the Old Testament, three thousand years past, by Divine inspiration, what would be the consequence of obedience or disobedience to Divine commands; and Josephus, of their own nation, was an eye-witness of the fulfilment of these prophecies, in their unparalleled sufferings and dying struggles, in the destruction of the temple and city of Jerusalem.* And as a further confirmation of the truth, while other nations of that age have become extinct, the Jews are a distinct people to this day - a standing miracle of what their prophet told them, that they should be a peeled nation, persecuted, and scattered among all nations of the globe, without ecclesiastical or civil government, without priest, and of course without sacrifice; every Jew, wherever found, is a living testimony of the authenticity of the first five books of Moses.

Another evidence of the fallibility of reason, is discovered in Romanism, which by their false claim to infallibility, and the primitive faith, set forth in worldly pomp and show, and supported by wealth, blinds the eyes of the self-wise, and leads away the ignorant; and through the increased knowledge of the age, being driven from support by the early fathers for defence of their mummeries in worship, and blasphemous dogmas of auricular confession, transubstantiation and idolatrous worship of the virgin Mary and images, they have adopted the doctrine of development. And our danger lies in the novelties of the day; we, like the Athenians of old, waste much time and money to either hear or tell some new thing, and so become liable to embrace the shadow for the substance; and as extremes often meet, there is danger of a coalition between Rome and Geneva. Besides, if in the early age of A. D. 606, when Popery first claimed universal dominion in Church and State, and by intrigue, cunning and the sword, enslaved Great Britain, and surrounding nations, *binding her kings in chains* and her nobles *in links of iron*, may she not, ah! does she not, avail herself of our free institutions? And if positive law could not restrain her from establishing her spiritual tyranny in England, and palming her Pagan ceremonies upon the English, how will our negative laws operate? They leave the road open, like a well-wrought turnpike, without gate-fee or impediment to hinder their pompous, not to say ridiculous processions with elevated flags and crucifixes to pass through our streets. This they are doing, and in a fair way to render it popular with our citizens. Also by the distinguished attentions and honors conferred upon Romanists that visit this country. Besides, sending our sons and daughters to their public schools, which are multiplying at the West, and their colleges increasing throughout the United States, and their astonishing influence in preventing any of their members to be present at any religious performance by Protestants, that even a kitchen maid by their order dare not be present at family prayers where she resides. Now look at the contrast. The most popular creed with our sectarians is called *liberality*. "It is no matter to what denomination we belong, if Christians; the Church is invisible, and such are members, and will be saved" With this creed send your children to Romish seminaries, and nineteen-twentieths will return home with the false title Catholics. While the Jesuits in Europe have often been banished from most of the governments, here they have free course with Jefferson's creed, "What care I whether a man worships one god or twenty gods; it neither breaks my leg nor picks my pocket."

All the above will be more manifest by testing the origin of Mythology Skeptics and infidels say, that Mythology and Theology, and even Christianity, have their origin in *superstition*. But it is easily shown that Jehovah, the Triune God, is the Author of one, and of the priesthood to administer and teach his revealed will, and offer sacrifices; and that the devil is the author of the other, and unbelievers are his agents to propagate its falsehood. To prove this, we appeal to sacred and profane history, which demonstrate it beyond successful controversy. In doing this, I need do little more than refer the inquirer, and all who are seeking after the truth, to examine the writings of the late Rev. William Jones, of Nayland,† to whom I am indebted for some of my best thoughts on the analogy between the works of Nature and the truths of Divine revelation. In none of his masterly productions has he done more service to Christianity and the Catholic Church, than in his *Considerations* of Mythology and Heathen Worship, in which he proves to a demonstration, the fallibility of human reason to originate or to develope true Religion; and that heathen worship is a corruption and counterfeit of the true worship of Almighty God, revealed to our first parents—much further developed to Moses and Aaron, in types and symbols foreshowing and prefiguring the coming of the Messiah promised immediately after the fall. To find all these deeply interesting subjects illustrated, I refer the reader to the above author and Bryant, on Mythology. To encourage him to do so, I shall briefly ask a few questions, and by assuming the fact that all the pagan and heathen nations that have had any pretensions to civilization and religion have been and now are idolators, and worshipping and serving the creature more than the Creator; and that they have their priests, idols, sacrifices, ablutions, and temples, atonement, prayers and supplications. To all skeptics, to all worshippers of reason, and infidels, I ask:

Question I. Did human reason ever suggest the necessity of a priest? It murdered them in enlightened France, and they are the butt, scorn and contempt of deists, and the ridicule of unbelievers throughout Christendom; hence the cant phrase, *Priest-craft*. The fact is, God instituted the priesthood, and ancient heathenism stole it, and modern sects assumed it. Nature, with all its fructifying powers and generating qualities, never produced a priest or a sacrament.

What we have said of the priesthood, may be said of the origin of sacrifices.

Question II. Did natural reason ever invent sacrifices? They pretend to reason and philosophize, as did Cain, "Can the Creator be pleased with the destruction of his creatures? If so, I will shed the blood of Abel, and thus become guilty of fratricide." Without a knowledge of, and a belief in, the forfeiture of life by sin, in the fall of man, "the whole is an absurdity, an effect without a cause" And without the acknowledgmeut of sin, reason is struck dumb; to the question, how became sacrifices so universal throughout the world? it is answerable to say that they originated in ignorance. That idolatry originated in superstition is readily acknowledged, and yet that the ancient Egyptians and Chaldeans were the most scientific nations the world then ever knew, is notorious. And later, the Romans and Grecians abounded in their philosophers and learned men; yet these learned men of renown were at the head of their sacrifices and obscene worship. Look at the temples of the great goddess Diana, and of Jupiter, and Mars-hill, in the days of St. Paul, at Athens, the seat of the Muses; whose citizens, after exhausting their reason to erect temples to all their deities, acknowledged the fallibility of their reason, and to be certain that they neglected none, they erected one to an *Unknown God*. And to further show the weakness of human nature, and the insufficiency of natural and acquired talents to fathom the Divine counsel, what did the wise men of France, the followers and disciples of the celebrated Voltaire, Rousseau, and others, do? To bring not only contempt upon Christianity, but to eradicate it from the earth, at a grand festival of vain philosophy, and in a splendid procession of Liberty and Equality, the great men of the most polished nation on earth, followed an ass with the Holy Bible fastened to its tail, which they burnt, amidst the shouts of the populace, and songs of blasphemy; and to seal this atheistical creed, and to save themselves from all future accountability, and to live in the minds of future generations, they erected a pole and consecrated it to the goddess of Liberty, and placed over the gate of their burying grounds, "*Death is an eternal sleep!!!*"—Reason is dumb, the tongue is silent, the eyes weep tears of blood, and the nation stands aghast.

I ask one question more, with all the solemnity of a dying hour! Is this the effect of human reason, the noble gift of God to man, a gift that distinguishes him from the brutes that perish? No. God forbid that any thing we have said, or even may say, should cast even a shadow of a shade upon this second light of heaven, the balance of the human mind. It is its perversion: we would prevent it from soaring above its level, and, like all the other works of God, have it move in its own sphere; and not because its astonishing powers can dive into the depths of the earth, and investigate and discriminate the different qualities and properties of minerals, fossils, &c., and then rise and survey the heavens, measuring the distances, circumference and diameter of the mighty orbs that roll in their spheres, demonstrate the revolution of our globe around the sun, and apparently control the electric fluid; yet instead of gratitude and filial obedience to the Supreme Architect of these stupendous works, and examining the evidence of Nature and Divine Revelation, which perfectly unite in proving God Almighty to be the Author of both, they become proud and claim even the gift of reason to be their own offspring; and because they can descend into their mother earth, they presume to ascend far above the heavens, and dethrone the Eternal Father and Creator of all worlds.

Instead of drinking the waters of life since the fall, man slakes his thirst at the imaginary river of Lethe, and his reason becomes treacherous on religious subjects. But the book of Nature is given for the comfort and support of this life; but the book of God was revealed not only for the life that now is, *but for that which is to come.*" And man is not required to believe any thing in either that contradicts his reason; but he is obliged and does believe many things that are above his reason in both; and for the conviction of those skeptic and vain philosophers, who boast and pride themselves in denying every thing they cannot comprehend, let them remember there are twice as many incomprehensibilities in the volume of Nature as in the Bible.‡ As there cannot be an effect without a cause, put the question to an infidel: As you believe nothing beyond your comprehension, will you acknowledge you have life? O yes! Is it material or immaterial? Immaterial. Tell me its origin, shape and color? After much swaggering, and asking in a sneering manner many irrelative questions, in a bantering manner he will retire baffled. The saying of Moses will satisfy a candid mind: "Secret things belong to God, but things revealed to us and our children forever. Deut. XXII. 29. And let Job check our aspiring fancy; "*canst thou by searching find out God?*"

The great truth is, we know nothing of *Religion* but by Divine revelation. Natural religion, so called, even by some Christian ministers, is a solecism, and has afforded armour to infidelity. All nature cries aloud, there is a God; but Nature is silent in revealing the essence of Deity, his origin, attributes, or will. It is dumb, as *inert* as matter, for as it required Almighty power to create, it requires the same power to move and instruct, and His instructions are as infallible and unchangeable as Himself. When God commanded Moses to build the Tabernacle, that symbol of the Church, he was charged *to see that it was exactly built according to the pattern shown in the Mount.* "The law of the Lord is a perfect law, undefiled; nothing is to be added, nothing diminished; no man by taking thought can add one cubit, for not one jot or tittle shall fail to be accomplished to the letter." But the misfortune is, that poor imperfect man, not content with the laws and ordinances of heaven, will attempt to alter, change, pare off, and level down the mysteries of Jehovah and His holy laws, to his own imperfect reason.‖ It is, then, the perversion of reason that does the mischief; and this perversion is the source of sin, misery and death. Its origin is pride, Satan introduced it into Paradise, and flattered the woman that God did not expect his law to be literally understood or fulfilled; and that He had endued her and her husband with reason, placing them at the head of this lower world, and they themselves ought to be governed by reason; besides this, the tree was named *Knowledge*, and its fruit would make them wise as God Himself. This flattered her pride, and she ate—she fell; and her progeny with her, ever prone to evil, proud of their own intellects, are ever endeavoring to build up themselves upon the ruin of others; this has filled the world with heresy, schism, and rebellion—overthrown altars and thrones, and filled the universe with lamentation and woe.

To be continued.

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* During the seige of Jerusalem and at the close, there were 97,000 carried into captivity, and 11,000 perished. The following passages are earnestly recommended to the reader: Deut. 28 chap.; Jer. 44, 7; Hos. 8, 9, 10; Jos. 5 b. 19 chap.

† 1 vol. p. 150.

‡ I saw two learned infidels baffled by a plain gardener. The former observed that they would not believe any thing above their reason. The latter asked them for a reason why a hop vine ran round a pole with the sun, while the bean ran the other way? They could not tell.

‖ Opinion.

For the Churchman.

Mysteries of God.—No. 1.

A mystery is something entirely beyond the sphere of reason—something which the Reason may apprehend, but cannot possibly comprehend. As for instance, that "God was made flesh." Now Reason understands by its own intuitive perceptions that God exists—that He exists every where, and from eternity to eternity. Reason also perceives, aided by understanding and experience, that man is finite—that he can have but one locality at a given point of time—and it therefore concludes, by an easy syllogism, that man cannot, under any circumstances, be God, and that God cannot, under any circumstances, be man. But Revelation declares "the Word was made flesh." Again, we are taught that in Baptism a man is born again—that he becomes a new creature, and nevertheless that his personal identity, both as to soul and body, remains. That in the Lord's supper, bread and wine are changed, in somewhat the same way, so that, partaking of them in faith, we partake of the Lord's body and blood, and that nevertheless they remain bread and wine. Finally, we gather from Scripture and the primitive Church, that all Christians, by virtue of Christ's Incarnation, become "flesh of his flesh and bone of his bone." All these things are so completely beyond the sphere of the faculty called Reason, that we should no more think of explaining them by the light of this faculty, than we would try, if blind, to appreciate the beautiful colours of nature, by the sense of touch or smell. Reason, too, conscious of being one of the noblest faculties of man, will pause upon the verge of mystery, adore the Creator of all things, and change its busy speculations into songs of praise. Or, rather, I might say, (and that without contradicting the above) that Faith, which receives these truths implicitly, is only another name for reason, in its highest developments. And in this view of the subject, it is Reason, after all, that embraces Revelation, though it cannot explain it, and this it does by a syllogism the most obvious, i. e. God cannot but speak truth; God hath declared this thing, therefore, &c.

When we say, then, that mysteries are beyond the sphere of Reason, we mean that Reason is possessed of no data, *independent* of Revelation, to argue from concerning them, and that approaching them with rule and square and compass—that is, with ideas derived simply through the senses—it will often be tempted to believe that they involve contradictions in themselves. But, approaching them from another point of view, Reason in its highest, purest development, i. e. of Faith, will see perfect harmony reigning every where, and corrects its former conclusions by an infallible rule. So it is in mathematics, reasoning from finite to finite, on a basis of truth, we adduce an obvious truth. So in reasoning from infinite to infinite, but when we cross from one kind into the other, apparent absurdity marks the deduction.

We have now arrived at a point where I shall be able to show the first great obstacle to our receiving the mysteries of God.

Our habits of thought, from childhood, are sensual, i. e. formed amid the objects of sense, and impressed by them—so that when any proposition is presented to the mind, immediately, and even unconsciously to ourselves, we apply to it those tests of truth and falsehood which we are wont to apply in matters of sense. The habit becomes so inveterate, that we cannot, without great difficulty, apply any other.

The syllogism, enunciated above, is acknowledged by the pure reason, and when applied to some declaration of God which the senses corroborate, is not only acknowledged in the abstract, but felt and acted upon. Yet when his revelation is concerning things above and beyond those faculties which judge according to sense, we shrink back from receiving them till we see whether there is not something like it in our former experience; if not, we too hastily reject them. For instance, when it is said, "Jesus was born," we find no difficulty in believing that the full grown man was *identical* with the child—surely a very wonderful thing, especially when we reflect that our bodies are perpetually flying off, and that our minds undergo such changes. As an instance in the other kind, Our Saviour said to the Jews, "My flesh is meat indeed, and my blood is drink indeed,"—and they said, "this is a hard saying"—"how can this man give us his flesh to eat?" They had seen the miracle of the loaves a few hours before. They had declared, "This is that prophet which God should send into the world." Pure reason, abstracted from the things of sense, would have dictated to them implicit faith in whatever He should teach, but their old habits of thought come over them—"How," they say, "Can this man give us his flesh to eat?" We have never heard of any such thing—never seen any such thing. Judging according to sense, we cannot receive it,"—and from that time many of His disciples went back, and walked no more with Him."

Now the arduous task which we have to perform for ourselves is to change these habits of thought—to cultivate in our minds a different habit, so that we may be able to receive all spiritual truths as implicitly, and act upon them with as much alacrity, nay, more, than we do upon sensual matters in which we feel the deepest concern. Hence the obligation of parents to teach their children by times the duties of prayer—even of praying for their daily bread, though the earthly father, judging according to sense, seems to prepare it—of reverence for and obedience to their spiritual masters and teachers, simply because they are "ordained of God"—of receiving

Absolution, Confirmation, and the Lord's supper, ever reminding them of the new nature bestowed upon them in Baptism. By constant meditation upon such mysteries, from childhood up, a habit of thought, analogous to that derived through the senses, will be formed, and their faith fixed upon the surest and most lasting foundations.

For this reason, also, men, who have neglected religion to a late period of life, should put aside their speculations and come at once to the practice of what God commands, that they may apprehend his designs more fully. Religion is a thing to be *lived* if a man would "*know* whether it be of God." One cannot stand without the Temple and judge of its magnificence within. Much less should men expect the brilliant but mild light of a pure revelation to penetrate the deep recesses of their ruined souls, if they loiter in the vestibule, incredulous, inquisitive, and captious, it may be, though angels exhort them to come in. They must, therefore, begin *at once* to live religion, in order to understand somewhat of God's designs, and to see the harmony, at least, of those very doctrines which are acknowledged by all to be profound mysteries.

This was what our Blessed Saviour designed when he *commanded* men to believe--he nowhere says, believe if ye can--as though some men could not--his language is equivalent to the declaration that all men can believe if they will. And this appears most reasonable, when we consider that they had only to choose between two demonstrations concerning certain propositions. If they should choose the demonstration which argues from sense only, and demands a palpable foothold at every step, it would seem to overthrow the truth stated. If they should choose the other, i. e. these miracles are wrought by God, He cannot but teach truth, therefore these things, though apparent absurdities, are true,—they must believe. Now I say, if there be such a thing as *will*, (φῶς νοερόν) independent of *nature*, (*lex continui*) all have the option of choosing between these two demonstrations, and our Saviour *commands* us to choose the latter. Let every man then, take heed lest he have a fearful prerogative, he knows not of. God is certainly just; justice could not command impossibilities; therefore it is possible for all—"whosoever will, to drink of the waters of life." That is, every man may believe enough to *begin* the work. Let sinners therefore gather together all the energies of the soul in serried compact, and cry out, "Lord, I believe, help thou mine unbelief."—Thus they will commence being disciples of Christ. Let them profess this openly, receive the Sacraments faithfully, pray without ceasing, and those mysteries of which we speak will evince more and more harmony, in their relations one with another, though in themselves they must remain incomprehensible, until higher faculties are given than those we now possess. J. W. R.

For the Churchman.

Obstacles to the Influence of the Church.

To the weary traveller, bewildered and lost amid the gloom of an unknown wilderness, how gratefully welcome must be the first glimmering of the morning light—how delightful, when it places him in the sure path to his wished-for destination. But however great and joyous the change, it can but feebly represent the unspeakable happiness of him who, from amid the darkness surrounding him, the distractions, doubts, and fears within, is led by the light of truth dawning upon the soul to see in its beauty and simplicity, the Church of the Redeemer, and to enter it as the narrow path leading unto everlasting life. It has been the happy experience of many a heart now rejoicing in the blessed change; but is an experience, the joy of which can never be fully described, as the happy recipient in the overflowing gratitude of his heart, can exclaim with the Psalmist, "O Lord, I will bless thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me; behold God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song, He also hath become my salvation."

Besides the enmity of the natural heart to the light of truth, there are two obstacles which stand in the way of those who see not, or if they do, see only at a distance, the Church which Christ Himself planted in this earth as the tree of life, to be continually surrounded with the faithfulness of His Divine promises, and crowned with the immortal fruit of righteousness and peace and joy. These obstacles are prejudice and a want of correct information. As the salvation of the human family is a matter of paramount importance, it is all-important that these obstacles be removed. Prejudice, while it remains, precludes the possibility of receiving truth. It is only the candid inquiring mind, that the spirit of truth will illuminate. It is only from a correct knowledge of the doctrines and ordinances of the Church, that those far from its hallowing influence can hope to participate in the joys of true conviction. As there are certain dispositions manifested in some professing Christians, that greatly mar the beauty of the Christian character, and even in some cases make enemies to Christianity, so in the Ecclesiastical actings of certain in the Church, as regards this Diocese, there may be such a want of the proper exhibition of the Christian spirit as greatly to stagger and mislead many a sincere inquirer after truth. But this should not be so. The noble and heavenly principles of the Church are the same, however falsely represented. Its benevolence, its Heaven-born charity, the justice and truth of its immutable principles are the same, whatever may be the opposite conduct of any of those who govern it. These principles must prevail and triumph. We see the Church now only in its embryo state. Its present afflicted condition in our Diocese is owing to the want of a proper appreciation of the true spirit of Christianity among those whose duty it is, but who are unwilling to relieve it. The fault is not in the Church. It is in those who should truly represent the Church. And as in the case of the world at large, many are called but few chosen to be the living, the true exemplifiers of the faith, so among them, it is the few firm and faithful adherents to the truth,—those who are not only in name, but in reality, Fathers in Israel,—it is such alone, that we should consider to be the standard by which to form an opinion of the Church of Christ. To consider men of a different spirit as exemplars, however high may be their ecclesiastical standing, or to contemplate their action as a criterion by which to judge of the kind and benevolent principles of our holy religion would be to make the wavering unbelievers and the worldly minded, more hardened in their apostacy from God.

Another obstacle which tends equally to prevent serious investigation in regard to the foundation of the claims of the Church, is that loose and very popular method adopted by some in presenting these claims to the public mind. What can be the effect, for instance, on those who know nothing of the irresistible array of evidence in favor of the truth, in hearing from the Pulpit, and from one who professes to have long enjoyed the results of that evidence, the statement that mere "*probabilities*" render it "*expedient*" for him to remain in the Church of Christ, as one of her accredited ministers. Whatever effect such loose statements may have in enlarging contributions for missionary purposes, it is expedient openly to state, that they have a most baleful influence when we contemplate the salvation of the souls of men, and the true prosperity of Zion. Discourses for the upbuilding of missionary stations, were they more confined to the just claims of the Church on men, with the reasons for these claims, would do more real good towards the increase and prosperity of the Church, than if by by a popularly loose and latitudinarian representation, all the denominations around us should pour their gold into our treasury. It is expedient that men should not be deceived in regard to the true position and claims of the Church. The truth should be told and the truth will ultimately triumph, every kind of persecution notwithstanding. In witnessing the various departures from the faith, and especially the latitudinarianism that is working its baleful influence against the Church's prosperity, while there is much to dishearten and discourage, there is only the greater need of redoubled watchfulness and care on the part of every true Churchman. An open and determined stand for the interests of Christ's Kingdom; an open and unyielding opposition to its enemies. The ark of the Lord will be borne over the water in safety. The greater the struggle, and the more severe the trial, the more honored will be the steadfastness of every friend of the Church, and more glorious the triumph. The Church of Christ, like the sun, has ever shone forth brighter in the day of the storm, and never appears more truly sublime than when struggling through the darkness of an eclipse.

Brooklyn, Jan. 23, 1850. VERITAS.

For the Churchman.

The Place whereon we Stand.—No. V.

Oh! can we not, then, come together, heart to heart, upon this one dear spot which holds the objects of our faith and our affections, all? What HOLY GROUND IT IS: NONE OTHER THAN THE HOUSE OF GOD: and is it not familiar and made home to us by every sweet household tie and memory? The self-same soil, now beaten by the pattering of our infants' little feet, along the paths of catechism and confirmation, between the green and fragrant hedgerows of watchfulness and prayer and blessing, have they not, heretofore, throughout long ages, been trodden by the strong and wise and brave and holy, and by the lowly, meek and gentle, our mothers and our fathers?

Our daily usages; our names and things; our words, our songs, our prayers: have they not dwelt upon this ground, have they not filled this air, by day and night, from ages, long and long ago? Had the Apostles of our Lord and Saviour, or the true, good men of the early day, one single other Sacrament or rite or practice; one single other belief or doctrine, instead,—beside,—beyond? had they one more, one less, one other than we have, or than those shall have that are to come after us, and whom we teach and train? Were not ours theirs? Are not theirs ours? This heavenly country, our own,—the kingdom of our God and Lord, for which our Christian forefathers contended earnestly and died rejoicing,—are we not manly enough, are we not Christian enough, have we not enough of heart and trust, to love and stand by this, and this alone? If we were wrong, shame to the man, who, knowing it, would, even passively, maintain a lie! but being right, (and all of us, who are honest, are of one mind in this) can we not throw aside, like men, all hesitation, wavering, doubt, misgiving; and, more than all, can we not spurn with our very feet, as things abominable,—concealment and dishonesty, and treachery?

I know no Church but this, and those agreeing with it. We may be few as in the days of Arianism, or when Paganism covered the Roman world throughout with its thick growth of nodding shade, and only a little clearing marked the garden-spot of God. Here let us rally: on this spot setting our feet, let us stand side by side. And how much longer shall any be content to loiter apart, not coming "to the Lord's help against the mighty?" No man among us dares to utter now, what that dishonest coward used to whisper through the British Critic, who now is a chief Advocate for the foul system from which he learned his knavery: (I use these hard words, believing them to be just): but how long ought we to endure among us, one who in dark corners and disguised under short paragraphs and small print, would shake hands and exchange masonic signs with Newman and his company?

It is not because the mob, always athirst for beer or bloodshed, is just now bawling against Popery, that I would have our brethren utterly disown it. I know and respect, as far as it deserves, the manly feeling that makes one to take part with even the unworthy against persecution: but I have more respect for that more manly feeling which makes us strong to speak and to admit the TRUTH, without a thought of consequences to others, even when the cruel rabble will catch the words at our mouth to claim us for their own; and equally, when it will make them mad against us, maintain it without a thought of consequences to ourselves. In a short time the mob are gone, or are against us, and we are left alone to stand without them or to fall before them if we cannot stand, when they have turned on us. Whether they rush this way or that, let us still keep our hold. The wild surge, rearing its foaming front, may come with all its strength upon us, cold, unfeeling, furious,—and on its return, may again whelm us utterly: but let us keep our hold, and still look out, determined, over the long waste of waves that yet are coming on, and never, with our own will, trust ourselves to the treacherous water which, after tossing us a while, for its own sport, would only cast us at the last, like drift upon the beach. Let the great deep of popular turbulence and phrenzy, rise and fall, and roll and curl and break around us, against us, over us: alike when it bears us up, or bears us down, let us cling fast. The time will come when all will be still and smooth and we can make to land, in halcyon airs and sunshine.

Whether the senseless cry be now against Popery only, or whether priestcraft, as they say, and religion be joined in the same denunciation, I will not scant to say "One Catholic Faith and Church," "One Catholic Church and Faith;" none other: otherwise no sects of three hundred: no heresies of a thousand years or upwards: the Church as she is: as she was at the English Reformation: as she was when the Apostles went forth on all sides from Jerusalem. Now, my dear friends and brethren, who would not, for a moment, deliberate about Methodism or Presbyterianism, are you not tired with this old worn out, as well as most unmeaning, and (what alone I care for,) most mischievous confusion of claims that will not go together,—the Romish and the Catholic? Shall it go on and on forever, this balancing between and evermore adjusting things which to an honest, downright man, ought never for a moment, to be weighed with one another? Shall we not once have done with it? How long will you endure to hear that "Rome is unjustifiable in setting up *exclusive* claims to Catholicity and to the title of true Church:" and that "she has *no better* claim to such a character and calling than ourselves? How long, I say, will you waste time—both God's and yours—with such unprofitable chaff? No *exclusive* claim: no *better* right: I knew *no* right: I recognize *no* claim of hers to catholicity. I know, as I know God's truth, that she is not and cannot, being such as she is, be catholic; the Popedom, to which submission is required on pain of death in hell, not being catholic: the worship of a creature of their fancy which they call "God's Mother," not being catholic; the worship of base, stupid things of wood and stone, not being catholic; and yet a man being damned for saying nay to either,—if they could give him to damnation.

Moreover, who has not wit to see, or who dares not acknowledge that the Romish Sect is wise, in her day and generation, in taking all that is allowed her and giving nothing in return? and, farther, that she is right in this respect: that there is one,—ONE ONLY, true? And have you no more manhood than to let her take this principle to herself, to use for the "upholding of her falsehoods?" It is so: it is true, that if the Roman Confederacy were Catholic, it would be *the* Catholic and the only Catholic Church. And here, again, no fear shall make me bate my breath, nor do I care who overhears me. It is the truth: but ONE of all these conflicting faiths, but one of all these clamorous bodies is the right and true. It is the truth, and we must stand to it, and here will be our strength, if here we make our stand, as the world's history hence to the end, will show, and as unnumbered voices of redeemed and glorified, out of all realms and peoples, shall attest hereafter. One Right and True: none other right or true that agrees not with this: One Church: none other church, that cannot commune with this: One Faith: none other faith that does not consist with this. Respect for the good and holy: charity for *all* members of whatever system, but no acknowledgement of any other system under Heaven. Come, brethren, from all sides, this is the Place. From deep heart to deep heart, let us cry out to one another, not as of worthless parties, but as of one flesh and blood, and let us come close and stand together. That all which I have written is only an appeal, and not a piece of reasoning,—if you have noticed it—I also know it. It is but an *appeal*, out of a warm and honest heart, to others. I have not overlooked all difficulties or objections: but I am sure that the appeal has been made to the true principles. Some plain and easy, but, I think, sufficient arguments to remove *obvious* difficulties or objections, I may give hereafter, if I may ask for so much space and time.

Christ Church, Newark,
Feb. 1, 1851. R. T. S. L.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

Nor did I know that in the "Parish of Constantinople there were at the same time sixty Presbyters, and in the parish of Carthage a large number, for many of them cowered before the persecutor, and Cyprian, himself a martyr, names eight that were yet found in the list, and in the passage concerning Numidicus, speaks of replenishing the *copiam* or abundance of his Presbyters with such illustrious priests, and says that the persecution was so terrific that every day thousands of cards were issued by the confessors and martyrs for the reconciliation of those who had lapsed; and another writer says, that when the persecutor entered Carthage, he found there Episcopum et maximam turbam clericorum—the Bishop and a very great crowd of clergymen"—all in addition to the fact that we find recorded accidentally, in Augustine and other writers, not long afterwards, the very names of the Cathedral and seven of the principal churches; and this about A. D. 240. Bishops of a "single congregation," gentlemen! Surely you cannot be in earnest. At least I never believed it. Still I see now that in close quarters it is the only shift you can make. For when we show you Cyprian in banishment, still exercising by letter his prerogative over the Presbyters of Carthage, you have no earthly recourse but to the poor assertion that there was but one congregation in Carthage! Six thousand Bishops in a province, when you wish to show that a Bishop had only a a single congregation! and in the next breath but one congregation to all Constantinople or Rome, or Carthage, when you have to show that each congregation had its Bishop! What apology is there for this strange idea?* With Lord King, towards two centuries ago, it seems to have weighed considerably, that a Diocese was in the language of the Fathers called a *parish*—παροικία. He seems not to have observed, until Sclater drew his attention to the fact, that the Greek word *diæcesis* (diocese) was rendered by the Latin *parochia* (parish); that Jerome so renders it himself; that Augustine speaks of the town of Fussula, though forty miles distant from Hippo, as belonging to his parish; and that even in later times the Venerable Bede says, "*the province* of the Southern Saxons belonged to *the parish* of Winchester." All this trifling about "a single congregation" in the capital cities of the Roman Empire, as "the utmost result of all the labours of the blessed apostles and martyrs and confessors for three hundred years together," was nauseating ever to my youthful stomach. Why, sirs, you are shaking hands, as we have shown you is your wont, with the Jew and the Infidel, who have always insisted that the number of Christians was despicably small, and Christianity utterly powerless to make any impression on the masses, until the accidental conversion of Constantine threw into the scale the argument of the sword. But we excuse you. You have never read Tertullian, in the age succeeding the apostles, who declares to the Roman magistrates, that even then the Christians were "nearly the majority in every city;" that "though we are of yesterday, yet your cities and islands, forts and tribes and armies, and even senates and courts and palaces are filled with us; your temples only have we left you free; should we go off from you to climes unknown, you would be amazed at your desolation, and have more enemies than subjects left you." You never read the accurate Eusebius; he tells you that in "all the cities and villages," at the close of the apostolic age, "there were the greatest multitude of thronged and crowded assemblies—like heaped-up grain upon a barn-floor." But certainly you have read the account in Scripture, of the vast numbers in the Church at Jerusalem, where "three thousand souls" were added *in one* "*day*," and the Lord yet "added to the Church *daily* such as should be saved;" and yet again, "the number of *the men* was about five thousand," and "believers were *the more* added to the Lord, *multitudes* both of men and women," and "*still* the Word of God increased, and the number of the disciples *multiplied in Jerusalem greatly, and a great company of the priests* were obedient to the faith." *You* say that James, the brother of the Lord, was one of the twelve;—think you one of the twelve, a brother of the Lord, would have staid thirty years in Jerusalem, to minister in "*a single congregation*?" Nay, says James himself, twenty years afterward,—"Thou seest, brother, how many thousands, (in the original, *how many myriads, or tens of thousands*,) of Jews there are which believe." But you had rather succumb to the slander of the Jew and the Infidel, that after three centuries of fanatic toil, there was "but a single congregation" in Alexandria, or Rome, or Carthage, or Constantinople, than give the Catholic Church her rightful argument for the Episcopacy, from the multitude of her parishes. This, then, is once more your dilemma. If there was but a single congregation in Constantinople, why "*sixty Presbyters*? If there were sixty, or but thirty congregations, why the *one Bishop*? A new idea strikes you. He was the "Standing Moderator of the Presbytery." "Standing Moderator?" "Yes." Well, the "Moderator" of the Presbytery of Rome dies about the year 250. The event produces a marked sensation in the Churches, far and near; and in due time, sixteen "Moderators," from the Presbyteries around, assembled in Rome to "make" a Moderator" for the Presbytery of Rome! "Why would not the forty-six Presbyters at Rome, asks Dr. Bowden, "have done the business?" Really, bad as it is, I think you had better stick to your first hypothesis, even at the expense of an old and unanswerable argument for our holy religion, that for three or four hundred years there was but one congregation in a city! Crowd into it the forty-six Presbyters, and the fifteen hundred widows and poor supported by its alms, and the large offerings sent to the Churches of Phrygia and Asia; still it is a better story than the other; people do not read Eusebius or Cyprian, or Tertullian; students of theology do not look into the fathers; only stick to it, that for three hundred years there was but a single society of Christians in a city; that the blood of the martyrs was *not* the seed of the Church, fertilizing its soil and multiplying its harvests, but that it fell on our altars, extinguishing their fires; keep on telling the story; a great many will continue to believe you.

Irenæus, who was an infant in the latter days of St. John, is another to whom I must make reparation. Let one quotation suffice, since they are all of them of the same nature. L. IV. c. 23." "Obey those *Presbyters* who have the succession, as we have shown, from the Apostles, who, with the succession of the *Episcopate* received the [undoubted] gift of truth according to the good pleasure of the Father." Here Dr Miller stops; Irenæus proceeds:—*but those who keep aloof from* THE PRINCIPAL SUCCESSION, *and have gatherings elsewhere*, (quocunque loco,) hold in suspicion, as of evil report, or as heretics, or as schismatics, proud, self-pleasers, or as hypocrites, doing this for gain or vain glory." Irenæus then compares them to Nadab and Abihu bringing strange fire to the altar; to Korah, Dathan, and Abiram. "sundering and destroying the unity of the Church." We see now why the Doctor stopped where he did! But take the words the Doctor quotes. Irenæus does not say, "Obey *the Presbyters*," but "Obey *those*—*his* presbyteris—*those* Presbyters who have *the succession* from the *Apostles*," in contradistinction to all and any others; for Irenæus, arguing against Presbyters who taught strange doctrines, alleging that the Apostles confided them to them *secretly*, says in L. III. c. 3, "If the Apostles knew secret mysteries which they communicated to the perfect, separately and secretly from the rest, they would by all means have committed them to *those* to whom they committed *the very Churches*; for they would have *those* irreprehensible and perfect, whom they left as their *successors*, handing over to them *their own very place of supremacy* (magisterii)." No wonder, we say again, that the quotation by Dr. Miller of this very passage, leaves out this sentence." Irenæus then goes on to say that Linus succeeded the Apostles at Rome, then Anicetus, then Clement, then Euaristus, Alexander, Sixtus, Telesphorus, &c., to Eleutherius, the twelfth in line. Then follows a similar rebuke to Presbyters who *have gatherings elsewhere*." The whole thing then amounts to this; that the Presbyters pretended (as now) to have discovered some great secret hidden from mankind before, and derived directly from the inspired Apostles; and Irenæus meets them with the answer that such secrets, if any existed, were confided to *those* Presbyters to whom they delivered "*the very Churches*"—ipsas ecclesias—and "*their own very place of authority*"—secum ipsorum locum magisterii—(such, says Irenæus, as *Linus* mentioned in the Epistle to Timothy, and *Clement*, who saw and conversed with the Apostles)—delivering to them, not the Episcopacy that Presbyters held in common, but "*the Episcopacy of administering the Church*"—episcopatum administrandæ ecclesiæ. So, then, Doctor, your Presbyters holding gatherings elsewhere, are over and over exhorted to return to the unity and line of *those* Presbyters who received the *succession from the Apostles*, and with it their "*very*" and "*own*" place of "*authority*." Very good advice, after all. Will the gentlemen at Princeton take it?

If rest be sweet to the weary, I should like here to rest. But there are two men more, in antiquity, to whose memories my former imputations did injustice, that must now be cancelled. One is at the beginning, the other at the end, of the period covered in this chapter. One is Ignatius; the other, Jerome.

In the year of grace, 1835, Doctor Miller prepared by "particular request" for "The Presbyterian Tract and Sunday School Society" a third work entitled, "Presbyterianism the truly Primitive and Apostolical Constitution of the Church;" in which, after quoting Theodoret only, and him but once, on the Episcopal side, and accompanying the quotation with the remark, that "No one doubts that in Theodoret's time, Prelacy had obtained a complete establishment," he goes on to say—

"It is very certain that the Fathers who flourished nearest to the Apostolic age, generally represent Presbyters, and not Prelates, as the successors of the Apostles. Ignatius, in particular, who was contemporary with the last of the Apostles, expresses himself again and again in the following language: 'The Presbyters succed in the place of the bench of the Apostles;' and again, 'in like manner, let all reverence the Presbyters as the sanhedrim of God, and college of the Apostles;' and again, 'Be subject to your Presbyters as to the Apostles of Jesus Christ, our hope.' And once more, 'Follow the Presbyters as the Apostles.' Which shall we believe, Ignatius or Theodoret?"

Is it to be wondered that the students of Princeton and leaders of quotations like these are satisfied with Presbyterian ordination? Do, young gentlemen, allow your eyes to look farther than your ears, and be at the trouble for once to see what Ignatius did really say. But let us first of all ascertain exactly who Ignatius was; for you can never learn it from your own writers. One of your latest writers, the Rev. Edwin Hall, says of Ignatius that "*he comes too late by a whole hundred years*, to have any thing to say of the primitive church! Why, gentlemen, on the death of Euodias, he became Bishop of Antioch, in the year 70; was *intimate with Apostles*, and for forty years, under the eyes of Apostles, was Bishop of the aforesaid metropolis of Syria. Now for the quotations!

We are now quite ready to answer the question, which shall we believe? "Ignatius or Theodoret?" We answer, *Both!* For with Ignatius, as with Theodoret, it is Bishop, Presbyters, and Deacons.

THE IGNATIUS OF PRINCETON.	THE IGNATIUS OF ANTIOCH.
1. "The Presbyters succeed in the place of the bench of the Apostles"—said to be declared by Ignatius "again and again."	Ignatius never wrote such a passage in his life. Its author was a "venerable father" who flourished at Princeton toward the middle of the nineteenth century.
2. "In like manner, let all reverence the Presbyters as the Sanhedrim of God, and college of the Apostles."	2. "In like manner let all reverence *the Deacons as Jesus Christ; and the Bishop as the Father*; and the Presbyters as the Sanhedrim of God and college of the Apostles." (Ep. to Trall. sec. 3.) The words here italicized the Doctor did not see.
3. "Be subject to your Presbyters as to the Apostles of Jesus Christ our hope."	3. "*Do nothing without your Bishop, even as ye are wont, and* be subject to your Presbyters as to the Apostles of Jesus Christ our Hope, in whom if we walk, we shall be found in Him. *The Deacons also, as being the ministers of the mysteries of Jesus Christ, &c.*" (Ep. to Trall. sec. 2.) Again I have put in italics the words that escaped the Doctor's notice.
4. "Follow the Presbyters as the Apostles."	4. "Follow *your Bishop, as Jesus Christ did the Father; and* the Presbytery, as the Apostles; *and reverence the Deacons, as the command of God.*" (Ep. to Smyrneans, sec. 8.)

Poor *Bishops and Deacons!* still not noticed by the Doctor! And if any person will show me in Ignatius the passages that, Dr. Miller says, represent a Bishop as "THE PERSON *by whom all marriages were celebrated*," who was "to be PERSONALLY *acquainted with all his flock*," or "to take notice WITH HIS OWN EYE of *those who were absent* from public worship," I promise to commit this work of mine to the flames, and to present to the Seminary at Princeton a complete and handsome series of the Fathers of the first ten centuries.

Now, kind reader, I have something to show you that is odd. On page 53 of the same work Ignatius is brought forward again in the following passage:

"With respect to the testimony of Ignatius, early in the second century, who is commonly regarded and resorted to as the sheet-anchor of the Episcopal claim; we could scarcely wish for a more distinct and graphic description of Presbyterianism than his Epistle represents as existing in all the Churches which he addressed. Ignatius speaks expressly of a Bishop, Elders, and Deacons existing in every worshipping assembly which he addressed. Is this the language of Prelacy? So far from it, nothing can be plainer than that this language can be reconciled with the Presbyterian system alone. Presbyterians are the only denomination who have, in every worshipping assembly, a Bishop, Presbyters, or Elders, and Deacons."

Now what are we to make of this? In the former place, he quotes Ignatius as proving that the *Presbyters* or *Pastors* were the successors of *the Apostles*; but now he says "Presbyterians are the only denomination who have in every worshipping assembly a Bishop, *Elders*, and Deacons." Well done! In page 47, it is *the Presbyters* that succeed the Apostles; on page 53 the very same word, in the same passages, is translated *Elders*; and we have a pastor with his *Elders* and Deacons "in every worshipping assembly." Ignatius, by the by, says not one word of any "worshipping assembly;" his Epistles are to *Churches*—one, for example, to the Church of Ephesus, a Church which, in St. Paul's time, had Presbyters that *preached* and "fed the Church of God." Certainly these Presbyters of Doctor Miller remind one of the bats; when the cat comes, each of "the bench" of bats cries, "You mistake, sir, I am not a mouse," and when the hawk comes, "I am not a bird."

This dexterous somerset with Ignatius, our Divine has performed in another way, to which a venerated Bishop has already invited attention.

The Doctor's letters on the Ministry.	The Doctor's letters on Unitarianism.
Letters on the Ministry.	*Letters on Unitarianism.*
"That even the shorter Epistles of Ignatius are unworthy of confidence, as the genuine works of the Father whose name they bear, is the opinion of many of the ablest and best judges in the Protestant world."	"The great body of learned men consider the *shorter* Epistles of Ignatius as, in the main, the real works of the writer whose name they bear."

There is a similar feature in the lecture delivered to the class at Princeton, January 5, 1831.

Early portion of the Lecture.	*Latter part of the Lecture.*
"Says a zealous advocate for *Prelacy*, in the 'Christian Observer,' the Epistles of Ignatius are so studied and contrived to prove the three orders, that we cannot receive one word of them without suspicion."	"If principle would allow me, I should contend earnestly for their genuineness, because they speak most decidedly in Presbyterian language of the Bishop or *Pastor*, the bench of *Elders*, and the *Deacons*."

Really this is almost as good as the story of "hot and cold out the same mouth."

When Professor Stuart denies in formal argument that the Son of God was "Begotten before all worlds," he says that we may climb on the shoulders of the fathers *and see farther than they did*;" to which Dr. Miller replies, that it is "not so easy for pigmies to climb upon the shoulders of giants." Yet when it suits our Doctor," the fathers are not to be trusted."

Poor Ignatius! the manner of his martyrdom seems to have but fore-shadowed the mercilessness with which he should be mangled in the last days again, and the fragments from him torn and made a spectacle to angels and to men. We admit, there are fragments of Ignatius—but they are not Ignatius. See how Mr. Powell, an English "Wesleyan Minister," as he writes himself on the title-page of his work, thus boldly avowing in the outset the fearful principle, "I of Paul, and I of Apollos, and I of *Wesley*," severs member from member of these cut up sentences, and holds them up as the body and soul of Ignatius. The capitals are Mr. Powell's. In the right hand column Mr. Powell's fragments will be found in brackets [ ].

The mangled fragments.	*The true Ignatius.*
I. "The Deacon is *subject to the Presbyters*, as to the LAW OF JESUS CHRIST.—Ep. to Magn.	I. "Seeing then that I have been thought worthy to see you by Damas, your godly and excellent *Bishop*, and by your worthy *Presbyters*, Bassus and Apollonius, and by my fellow-servant, Sotio, [the Deacon], in whom I rejoice, because he [is subject] to his Bishop as unto the grace of God, and [to the Presbyters as to the Law of Jesus Christ]."

The words in brackets [ ] put together, make Mr. Powell's quotation.

This Epistle was written to the Church of Magnesia, in Syria, from Smyrna, where Ignatius was now on his way to a martyr's crown; here he saw "the Apostle Polycarp," and here the neighbouring churches of Asia sent their Bishops, Presbyters and Deacons to take their last farewell of him. The Church of Magnesia sent Damas, their Bishop, Bassus and Apollonius, their Presbyters, and Sotio, their Deacon. Ignatius even *names* them, and the gentlemen at Princeton know it; and in his letter exhorts the Magnesians not to "despise the youth of your Bishop," and to "submit themselves to him, yet not to him but to the Father of our Lord Jesus Christ, the Bishop of us all." Who could have believed that an *unjesuitized Christian* could have represented the above as being the sense or sentence of Ignatius? Yet this is but the beginning. Let us go on.

The Mangled Fragments.	*The true Ignatius.*
I "THE PRESBYTERY preside in the place of the council of the APOSTLES." Eph. to Magn.	I. "Study to do all things in a divine concord; your *Bishop* presiding in the place of *God*, and your [*Presbyters* in the place of the council of the *Apostles*,] and your *Deacons*, who are most dear to me, being entrusted with the ministry of *Jesus Christ*."

This Epistle it is too that speaks of "your most worthy Bishop, and the well woven spiritual crown of your Presbytery, and your godly Deacons.

The Mangled Fragments.	*The true Ignatius.*
II.—"Be ye subject to your *Presbyters* as to the *Apostles* of Jesus Christ our hope. Ep. to Trall.	III.—"Do nothing without your *Bishop*, even as ye are wont, and that [ye be also subject to the Presbyters as to the Apostles of Jesus Christ our hope.] .... In like manner, let all reverence the *Deacons*."

This Epistle, also, was written from Smyrna, whither the Trallians had sent Polybius, their Bishop, actually named in the Epistles, to greet the martyr on his triumphal way, and the martyr begs them "Remember in your prayers the Church of *Syria*," as in his Epistle to the Romans he calls himself not the pastor of Antioch, but the Bishop of Syria, saying, "Ye can do me no greater favor than to suffer me to be offered up to God, now that the altar is prepared; that when ye are gathered together in love, ye may sing praises to the Father of Christ Jesus, that he hath vouchsafed that a *Bishop of Syria* should be found, or to call him from the east unto the west;" and again, "Remember her in your prayers, *the Church of Syria*, which now enjoys *God for its shepherd, instead of me*, ... Yet neither am I worthy being the least among them." Say, could not the Presbyters of Antioch get another "moderator?" In Sec. 3, of the Epistles, he speaks of himself as a "condemned criminal," yet "commanding as an Apostle."* ωσ αποστολοσ. "But," he adds, "I refrain myself, lest I punish my boasting."

IV.—"Let all remember the *Presbyters*, as the *Sanhedrim of God* and COLLEGE OF APOSTLES." Ep. to Trall.	IV.—["Let all remember] *Deacons* as *Jesus Christ*, and the *Bishop* as the *Father*, and the [*Presbyters* as the Sanhedrim of God, and College of *Apostles*.] Without these there is no church." He then speaks of their Bishop Polybius who had come to "rejoice with him in his bonds," whose "mildness" and "love" should provoke their "reverence," for his very "look is instruction and his gentleness is power."
Mangled Fragments.	*The true Ignatius.*
V.—"Being subject to your Bishop as to the command of God and so *likewise* to the *Presbytery*." Same Ep.	V.—This, for once is a correct quotation, with which we are quite satisfied, especially as it is preceded a few lines before by the words, "It becomes every one, especially the Presbyters, to refresh your Bishops, &c.
VI.—"See that ye follow the *Presbyters* as the *Apostles*." Ep. to Smyrn.	VI.—["See that ye all follow] your *Bishop*, as Jesus Christ followed the Father, [and the *Presbyters* as the Apostles,] and reverence the *Deacons* as the command of God. Let no one do any thing which belongs to the church, separately from the Bishop."

This Epistle was written after Ignatius had passed through Smyrna and had arrived at Troas, and together with his Epistle to the noble Polycarp their Bishop, is full of indirect allusions to the relative powers of the officers of the church whom he had seen and known and learned to love. Thus he says, "your prayer is come to the church of Antioch which is in Syria; whence being sent in chains, the fittest ornament of a servant of God, I salute all the churches, not as though I were worthy to take my name from that church, being the least of them. . . . It is fitting that for the honor of God, your church should appoint some worthy delegate, who, being come as far as Syria, may rejoice with them, in that they are at peace and again restored to their former greatness, and *have again received their proper body*." Perhaps the Presbytery had elected a "moderator." History tells us, the successor of Ignatius was Heros. At any rate, "send some one from you with an Epistle," says Ignatius, "to congratulate them upon the calm which hath been given them of God, and that through your prayers they have already attained to a harbor." Again, to Polycarp he writes concerning the person believed worthy to be sent into Syria," "Grace be ever with him, and with *Polycarp who sends* him." So Ignatius rejoices that the church at Ephesus had sent their "Bishop" Onesimus to meet him on his way, and thus from Ephesus which in the days of Timothy had its plurality of Presbyters, "your renowned Presbytery," says Ignatius, "fitted as exactly to the Bishop, as the strings are to a harp." And that there be no mistake about these Presbyters, he uses in the Epistle to Philadelphia, the expression; "some, Bishops, and others, *Priests* and Deacons," speaking of the different grades of persons sent by the churches in Syria.

But to return to Mr. Powell. After holding up these dismembered fragments to the gaping "Wesleyans," some of whom may exult as the Romans in the amphitheatre over his bones, adds with all the coolness imaginable, "*all the above passages are from Archbishop Wake's translation*." How to deal with such "Protestant Jesuitism" we are entirely at a loss. Yes, they are "*from* Archbishop Wake's translation," that is, a few words picked out "from" entire sentences; but as we have seen they are not Ignatius! Rather than put forth such spurious things to guide the awakening world to the ancient church of God, would we lay down upon a chart safe bays and harbors where there were rocks and shoals, or issue coin falling short in weight and quantity. Mr. Powell stamps a *part* of a sentence as its *whole*. We are sorry to see the Methodists re-issuing this book, of which we have given the errors of *but one half-page*! never mind; enlightened Methodists as well as Presbyterians of other names, are discovering the cheat. Mr. Powell had to say something, (and honest quotations would not suit his purpose;) for the Wesleyans, in a late annual report in England, represent that the number of their ministers and members had actually fallen off the previous year, and a single Bishop, (Salisbury, I believe,) had received applications from some seventy Wesleyans for a better ordination.

Where is this to end? How are we to account for misrepresentations that would disgrace a Jesuit? The mildest explanation we can think of is, that modern traditions have entirely supplanted all recurrence to the originals. One dissenter quoting back to another from Lord King, while it is not even known that he was answered, silenced, and, it is believed, converted, by the admirable work of Sclater. Though we cannot say the times of this ignorance are past, yet the necessity of it certainly no longer exists; for a charming and accurate translation of the Epistles of Clement (whose name was in the book of life"), of Polycarp and Ignatius (disciples of Saint John), and of Justin Martyr, may now be had in a single small volume at a most trifling expense, and to the Christian and scholar present some of the most pleasing and attractive entertainments in literature or piety, some of them having been read for generations in the primitive Church, along with the sacred writings, and in richness and beauty are excelled only by the prophets and evangelists. Gentlemen, read them; you will record a day thus employed among the best-spent hours of your life. These admonitions to adhere to the Bishops, Presbyters and Deacons," as the expression of the Church's unity, are the least part of Epistles poured by the wayside from the bosom of a man on his way to be offered up at Rome. To the Churches in the East he addresses earnest expostulations* to purity and unity in the unity of the altar and of the ministry, because the Gnostics had everywhere invaded their peace and threatened their unity; but to the Church of Rome, not so disturbed, or else too remote for him to know its circumstances, he does not introduce the subject. To the rest he names it, and in strains how musical; "Your renowned Presbytery (Ephesus) is fitted to the Bishop, as the strings are to a harp; so that in your concord and harmonious love Jesus Christ is sung; and every single person among you makes up the chorus; that all being in concord, ye take up the song of God in perfect unity, that He may hear you and perceive that ye are members of His Son;" and again (to the Magnesians), "With your most worthy Bishop, and the well-woven spiritual crown of your Presbyters, and your godly Deacons; that so there be among you a unity both in Body and in Spirit." You have indeed a treat before you if you are yet to read these incomparable writings. How delightful to hear men speak who spake with Peter and Paul and John, or perhaps with the Lord himself!

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* Perhaps as Sectarians are satisfied with their ordained ministers, without inquiring who ordained the first that started out, so writer takes from the writer before him this story, without asking the question, Where did it come from? As this particular tradition is traceable to Lord King, so nearly all their other abbreviated quotations from the Fathers may be seen in King and Blondel. A quaint old writer, nearly two centuries ago, speaks of "Salmasius, who writ on this subject before Blondel, and whose steps Blondel most-what treads in."

* NOTE.—In Sec. 4, of his Ep. to the Romans, Ignatius says, "I command you not, as Peter and Paul did; they were Apostles, I, a condemned man; they were free, but I but hereto a servant; but if I shall suffer, I shall then be free," which seems to us an Ignatian method borrowed from Paul, of asserting his apostleship." (See Jerome's testimony of this "ecclesiastical Prince," and Bishop of Asia," and Chrysostom's "Apostle of Asia."

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* These have been alleged as reasons to suspect the authenticity of the Epistles, but to my mind they are evidence of their genuineness, for we know from the Epistles and Gospel of John, that the Gnostics had begun their work.

One of Three Hundred.

To be continued.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 15, 1851.

Reaction.

In our last we offered a few observations on the contest between the principles of the Prayer Book and the spirit of Puritanism now raging in the Church of England. The theme is a very important one, and we make no apology for continuing it. We, as Churchmen, are concerned in the strife, so far as principles are involved, because the same elements of discord exist among us; and to some extent the same evil results have been developed among us in practice. And while we observe the machinations of the enemies of the Anglican Church, whether Papal or Puritan, we may take warning in season, and look to our own safety, and the preservation intact of those great Catholic truths which we have inherited from our forefathers. If the true nature and bearings of the conflict are understood, we have no fears of any permanent injury. The spirit of the Church here, is decidedly conservative. In spite of the pious prayer of a Western prelate that such laymen as Chichester, Ashley & Co., may be raised up among us, we do not believe that the American Prayer Book will be reformed in the mode recommended by them. Specimens of such ventose orators are not unknown in our State and even in our General Conventions, but the event generally shows that the Church's lay representatives, to say nothing of the clergy, can pretty clearly distinguish the wheat from the chaff.

We barely entered on the subject in our last number. We had but room enough to state the objects contended for by the conscientious and pious men who loved the teaching of the Church, and wished to enforce it both doctrinally and practically with more of earnestness and spirit than had been usual for the last century and a half. The Revolution of 1689 brought in a flood of foreign liberalism and indifference, and its favorers and supporters were advanced to high places in the Church, and gave the prevalent tone to the English theology of the day. The most learned, devoted and orthodox of the clergy, such as Ken, Leslie, Brett, Collier, and others, were driven from the Church, and Burnet, Hoadley, Clarke, Clayton, Blackburne and the like, favored and honored by the State. It is true that during the same period the saintly Bishop Wilson adorned by his virtue and piety the island See of Man, and Sherlock and Waterland nobly defended the Truth, and at a somewhat later date, Bishop Horne and Jones of Nayland, showed how piety and devotion to the Truth should be conjoined; and that in many a retired parish and rustic Church, the same holy truths were proclaimed which Andrews, and Hammond, and Bull, had taught in their writings and exemplified in their lives. But this was not the case generally with those in high places and the favorites of the Government. They neither soared high nor delved deeply. They had no lofty sense of the duty and mission of the Christian Church, the awful authority and Divine powers wherewith it was entrusted; the mysterious office and solemn responsibilities resting upon those called to minister at God's holy Altar; and the fearful guilt resting upon its members if they received the grace of God in vain. The doctrine of Regeneration in Holy Baptism became obscured; the surpassing majesty of the Christian Sacrifice was unheeded; the necessity that those appointed to minister in sacred things should receive authority in a continuous succession from the Apostles of Christ, through the power of the Holy Ghost, was contemned and spoken against. Charity became cold and faith languished: and then came the irregular efforts of Wesley and Whitfield, well intentioned at the first, but resulting in a schism of which the English Church at this day feels the sad effects. On the other hand, some few warm-hearted but enthusiastic and mistaken individuals cast aside the Prayer Book in their zeal for the souls of men, and took John Calvin for their guide in spiritual things. They assumed exclusively, the title of *Evangelical*, and while they asserted one thing in the reading desk and at the altar, they maintained the contrary in the pulpit and in the lecture room. They too rejected the teaching of Scripture and antiquity as to the One Holy Catholic Apostolic Church, a visible and Divinely instituted and organized body, and taught that external forms were indifferent, and that to inculcate a strict and dutiful obedience to the authority of this Church, was an infringement of Christian liberty. So things went on; a protest was now and then uttered by some more faithful to their trust and better skilled in ancient lore than others, but of little avail in comparison with the steady increase of indifference on the one hand, and of pseudo-evangelicalism on the other. As time passed on, the evils became more glaring and more formidable. The great Catholic truths taught in the Prayer Book were obliterated from the souls of those who professed to belong to the *Established* Church; (for of its spiritual nature and authority they had faint (if any) conceptions); and with the increase of the self-styled Evangelical or Calvinistic party, the doctrine of the Sacraments, of the ministry and of the Church itself were depraved and perverted.

We shall but allude to the daring measures of a hostile Government, which actually commenced the work of spoilation and destruction in the Church of Ireland, and which now stands ready to exercise the same kindly office to her Anglican sister. The Church feeling of the country was roused, and advantage of it was taken to call attention to those great truths which had been obscured and forgotten. It is well known that this good and pious work went on well for a time, as long as the original object was kept in view, and the Prayer Book was made the basis of the doctrines imparted. Those who had remained faithful to the true doctrines of the Anglican branch of the Church Catholic were gladened at the renewed impulse given to the cause of truth. Others who were unmindful or ignorant of the inestimable treasure they possessed, and had some confused notions of "Protestantism" and an "Establishment," were both astonished and enlivened when they perceived the true idea of the Christian Church; and set themselves diligently to fulfil their duties and employ their privileges in the branch to which they belonged. New Churches speedily arose; duties and spheres of action, before neglected, were undertaken and occupied; the House of God no longer remained closed every day but Sunday in wilful violation of the rubric; Vigil and fast day were devoutly employed in the mortification of the flesh and spirit; Festivals were duly celebrated in commemoration of the grand events of our Blessed Lord's Life on earth, and of the Apostles and other Saints. It was seen that the Church's order was not an unconnected, disjointed scheme of precept and practice which had been arbitrarily adopted, and might be neglected or followed as private judgment or human caprice should dictate; but a harmonious and well arranged system, every part of which had been wisely framed for the promotion of holiness and the edification of the soul in religious knowledge and spiritual training.

While some Churchmen thus rejoiced and were thus awakened, much opposition was also excited. The revival was assailed by Latitudinarian and Puritan; by the mere establishment-man, and by the accomodating Erastian. One cried out that the liberty of the Christian was impugned; another lamented that "a new Gospel" was proclaimed; a third exclaimed that the *legal* foundation of the Church was impaired; a fourth vociferated that the dogma was denied, that the Church was what the State chose to make it. The Queen's Ministerial advisers, who, under the cunning plea of the royal supremacy, claimed and exercised the right of mangling and carving the Church at their pleasure, were little pleased at the enunciation of doctrines which interfered essentially with their usurpations and projects; what would become of them and their friends, if Hampdens and Gorhams and such shining meteors could no longer be intruded into the high stations of an indignant Church? How could they reward their minions and parasites with the spoils and pickings of commissions and temporalities, if the idea should get abroad and be universally received, that the sources from which they were derived were sacred and must be applied exclusively to religious purposes? Thus, then, the whole weight of the State was arrayed in opposition to the nascent revival, and yet it went on and prospered. There were multitudes who loved the prayers they had used from their earliest recollections, and the Church where their ancestors for many generations had worshipped. They revived the forgotten lessons of their youthful days, and recalled the history of two centuries back, when the gallant defenders of Church and King stemmed, though unsuccessfully, the dark torrent of schism and rebellion, of heresy and blasphemy. Defenders of the Church were found in the halls of Parliament, who nobly dared to vindicate her spiritual and inherent rights, and show that she claimed the obedience and reverence of men, not merely from the laws of the land which the same power that made might unmake, but from the law of Christ; not from the Charter of Henry VIII. or Edward VI., or Elizabeth, but from the inspired pages of the New Testament interpreted and witnessed to by the concurrent voice of antiquity. It was a glorious spectacle to see Christian Legislators setting at nought the sneers and clamor of dissenters, sceptics, and infidels, intriguing placemen, and office-expectants, and telling them that the Church had rights given to her of God, which as man had not granted, so neither could he take away. It was a line of argument well adapted to strike conviction into the hearts of the manly and conscientious, when contrasted with the timid, time-serving contradictions of some, and the evil and destructive avowals of others, thinly disguised under the mask of spurious charity and pretended liberality. In some cases their resistance was successful; in others though unsuccessful the truth was made manifest, and the iniquity of the legislation revealed in all its dark and repulsive features. The folly was manifest of asserting that the Church was a spiritual body, endowed with inalienable spiritual rights, in one breath, when in the next they made it the creation of a sovereign, denied it any right to legislate in its own concerns, and gave a Parliament composed of its bitterest enemies, the exclusive power to make laws for its direction and to regulate its internal discipline. Had the Bishops, Clergy, and enlightened Laity of the Church, claimed the rights to which they were justly entitled, with one heart and voice, advancing no doubtful claims, promulgating no doctrines condemned in her formularies, exhibiting no dissatisfaction with the doctrinal system established at the Reformation; the Church of England would now have stood on a firm basis. She might have laughed to scorn the Papal aggression, and to the thirteen Episcopal servants of the Pope, opposed twice that number of enlightened, learned, and orthodox prelates of the national Church. Like their brethren in the East, they would have met the Papal claims by an appeal to history, to the decrees of councils and the language of holy Fathers. Firm in their conviction of the Truth, united in doctrine and in discipline, secure in the attachment and reverence of a devoted laity, well instructed in the doctrines of Christ as the Church of England has received the same, they would have met argument with argument, fact with fact, and not contented with a successful defence, carried the war into the enemy's territories. They would not have taken refuge beneath the dark shadow of an undefined and portentous royal supremacy, nor called upon Parliament with unclean hands to touch sacred things, and with irreverent eyes to spy into the ark of God. But the good work was marred by the treachery of some, and the misconduct of others, by errors in conception and faults in the execution. What these were, and how they produced a *reaction* in the contrary direction, must be developed in another paper.

P. E. Historical Church Society.

We have been provided by the Secretary with the annexed statement of the present condition and prospects of this Society which we very cordially insert. We have only to say, that the more generally and liberally the object is patronized by Churchmen, the better able will it be to carry out efficiently and thoroughly the original design.

The Protestant Episcopal Historical Society has now reached a position which enables it to appeal confidently to the Church for support. In all its acts hitherto, and communications to the public, it has sought to avoid unnecessary display and remark. It has aimed from the beginning at permanence; and no way to effect that object appeared so promising as extensive personal correspondence. By this means it hoped to discover whether a sufficiently wide interest was felt to secure an extensive collection of historical materials, and one sufficiently strong to carry on its work steadily for years. The result, so far, has been an expression of warm interest and promise of co-operation from nearly every part of the Church; the enrolment of every Bishop and of a large number among the most distinguished of the clergy and laity on the society's list of members; and the opening of correspondence with every diocese and nearly every missionary region in the country.

The Society intends to collect, preserve, and, after a sufficient lapse of time, publish all historical matters touching the teachings, struggles, progress and life of the Protestant Episcopal Church. It asks no reward. Its officers labor gratuitously. Its expenses are small, and its sole object is to obtain and scatter abroad a knowledge of all those important facts in the history of religion in this country, which will show the labors our fathers have endured in sustaining and transmitting our spiritual heritage.

The machinery of the Society is now complete and it is prepared for vigorous efforts. It appeals for support to the clergy and laity, asking a co-operation, which, though trifling from each individual, will, aggregated, enable the Society to go onward with energy, encouragement and hope. It remains for the clergy and laity to determine whether its success shall be worthy an association of the whole Church; of one which no persons oppose, and whose objects all approve. They must decide whether the extended means of the Society shall be effectively employed in obtaining and distributing church historical information, and safely laying up valuable original documents, or whether the work shall be left to inadequate private effort, and the hazard of loss by scattering and accident.

The mere payment of *two dollars* a year by a large number of members, will now effect, under God, all the Society designs to accomplish. *One hundred* more members, with the subscriptions of all speedily paid, will warrant a publication of the first volume by Easter. Some old manuscripts of the General Convention and an extensive and valuable historical collection are open to select from. They comprise many important sets of correspondence which exhibit graphically the condition of the country and Church in very interesting periods, and many other documents which show the principles which actuated our fathers in some of their most significant and far-reaching transactions.

The Society asks to be vigorously sustained. There is no reason why thousands of the clergy and laity should not send forward subscriptions at once. The larger the subscription, the more frequent and extensive will be the publications. One sufficiently large would give each member copies of works worth about double the amount of his annual payment. It would also stimslate investigation, and call out papers which might elucidate dim pages in history by showing the mutual reaction of the Church and the times in remote periods.

Let the clergy and laity of the whole Church try the Society a few years, by giving it a large list of paying members. It will cost each individual but a trifle, and the patronage can be withdrawn whenever it may appear to be undeserved.

Promptness is very important to those who intend to secure the whole series of publications. The Society will only print such an edition as its means in hand will pay for. Its officers cannot command the time to call upon individuals, and the employment of agents would involve an expense which the present means of the Society will not warrant without materially reducing the size and value of its volumes.

It is therefore sincerely hoped that the body of the Church will show a substantial sympathy in the Society's object, and a determination to give it a fair trial by pouring in names and subscriptions *without delay*.

By order,

B. Franklin, Sec. P. E. H. S.

N. B. The Treasurer is Mr. F. S. Winston, 60 Cedar st., New York.

The bills of any specie paying bank will be received without the prepayment of postage.

☞ Other church papers please copy.

Foreign Intelligence

We continue our extracts from the files received by the *Canada*, there having been no later arrival.

It appears from all accounts that the dismissal of General Changarnier by the French President, was a masterly move, and has greatly strengthened his hands. The Assembly had passed a resolution disapproving of the new ministry, but it was not thought to have any effect.

The Prussian chambers had sustained Baron Manteuffel by a small vote. We find nothing of consequence as to the settlement of the central power of Germany.

The Duchies of Schleswig-Holstein had submitted to the demands of Austria and Prussia, and two-thirds of their army were to be disbanded.

The chief question in England is, what will be proposed in Parliament in reference to the "Papal aggression"?. The latest report is that a bill has been prepared, inflicting *imprisonment for two months* upon Popish Bishops assuming territorial titles in *Great Britain*. The Romanists can desire nothing better. The fact of dissension in the cabinet is confirmed, and we may expect curious develepements in the course of the Parliamentary campaign.

It has leaked out that inquiries have been made of the Swiss government by the English minister, on behalf of the authorities at home, as to the nature of the *Concordat* existing between the Swiss and the Pope in reference to the publicatien and execution of Papal Bulls; and that the same inquiries have been made of several other governments.

The *English Churchman* says:—

"At the present crisis the Bishop of Gloucester and Bristol recommends increased subscriptions to the Propagation, Curate's Aid, Pastoral Aid, and Scripture Readers' Societies. This will not do. Extraordinary circumstances must be met in a very different manner. We want no palliations, but real remedies for the pressing evils that afflict the Church. Convocation, a large increase of Bishoprics, a free election and confirmation of Bishops, and a real Church Court of Appeal;—these are the only efficient remedies for our present evils. Increased subscriptions to ordinary societies will not answer the purpose, even if they were all unexceptionable societies, which they are not."

A large meeting of the Clergy and Laity of the metropolis was held at Freemasons' Hall on Tuesday the 14th ultimo. The meeting was convened by the Metropolitan Church Union. Mr. Hoare, an eminent banker of London, was in the chair, and opened the proceeding with a very sound and judicious speech.

The following resolution was adopted:

Resolved—That it is the opinion of this meeting that the recent daring aggression of the Pope is to be attributed in a great measure to the crippled state of the Church of England—the direct consequence of the long-continued suppression of her synodal functions; that the Church of England can deal with this aggresion only in her corporate capacity—that is to say, in her national synod, which the 139th canon declares to be the true Church of England by representation; and that, therefore, the present emergency constitutes an additional plea for urging the revival of her synodal functions upon the basis of the existing Convocations of Canterbury and York."

2. An address to the Queen praying the restoration of the liberty of convocation to deliberate and legislate.

The Rev. Dr. Biber, in seconding this resolution, dwelt ably on the Apostolic precedent in the Council at Jerusalem; and at the same time disavowed any intention of repudiating the royal supremacy altogether. He shewed how widely they had departed of late from the true principle of the supremacy as settled at the Reformation, and that it now meant the iron rule of the Premier, who might be of any creed or no creed at all.

The Rev. J. E. Cox moved to insert in the address an amendment to the effect:

"That is is not essential to the free action of the Church of England that Synods or Convocation should be permitted to meet periodically to deliberate and decide as if the right of continual action were inherent in these bodies by the constitution of the realm."

"That their independent action, with the control of the crown and legislative authority, is not sanctioned by the laws of England;

"That it is the pregrogative of the Crown to convene them and allow them to deliberate; and its duty not to suffer them to become the arena of party discussions as they have been, and would be, if allowed to meet and deliberate;

"And that, at the present time, it would not conduce to the peace of the Church were they allowed to discuss any question of faith or discipline."

Among the *conclusive* arguments adduced by this Clerical Solomon was this:—

"He would ask why a revival of convocation was required?—what more could convocation give us than the inspired word of God, bestowed to make us wise unto salvation?

This astonishingly profound question was received with such rapturous enthusiasm by the meeting, that the chairman was compelled to enterpose his authority, and check the flood-tide of enjoyment. Unfortunately for the mover, the amendment was rejected by an overwhelming majority.

3. Addresses were also adopted to both Houses of Convocation.

We perceive that the Right Rev. Dr. Field, now Bishop of Newfoundland, is officially announced to have been appointed to the See of Nova Scotia, vacant by the death of the Right Rev. Dr. Inglis. His Lordship will make a worthy successor in Churchmanship and zeal to the late venerated incumbent. His trying and incessant labors in the inclement isle, where his lot has hitherto been cast, are a bright promise of good to his new Diocese.

Danger to the Church from German Rationalism.—An able correspondent of the *English Churchman* throws much light on the ministerial schemes now in progress. We give an extract:—

Who originated the scheme of the Jerusalem Bishopric? In the promotion of that measure, who pleaded for the condition that Prussia should have the appointment alternately with England? Who put forward latitudinarian views respecting the *Church of the Future*, in a work addressed to a distinguished advocate of the Anglican Church? Has the same individual had any share in promoting those views which the government here attempted to force upon the Church with reference to national education? Has the individual alluded to anything to do with the insidious scheme which appears to have been floating in Lord John Russell's brain for some time, and which seems likely to assume a substantial form very shortly, I mean the proposed *adaptation* of the English Prayer-Book to the *liberal* views and latitudinarian taste of this "enlightened age"?

It is hopeless to expect that this impression can any longer be disguised from the minds of those who are accustomed to reflect upon the events of the day; and I am glad to find that the idea which I ventured to set before your readers has already attracted notice in a quarter where the impression will not be lost. The activity of the Chevalier B. [Bunsen] in endeavoring to remove the distinctive character of the English Church might, perhaps, be traced by some persons to the fact that many years ago an attempt was made* to introduce the English Service Book into Prussia,—an attempt, however. unfortunately for the country, utterly unsuccessful. The Chevalier is, therefore, in all probability, anxious to acknowledge the obligation on the part of himself and his compatriots; and being desirous of returning the compliment while he can, is now attempting to Prussianize the English Church, both at home and abroad. to mutilate her Prayer Book, to destroy her Catholic character, to exorcise her Catholic spirit, and to reduce her to the level of those Rationalistic Sects which have recently convulsed Germany, and whose example has been found to produce most pernicious fruit amongst ourselves.

I should be sorry either to say or to emply that Chevalier B. individually is *alone* responslble for the event which seems to have followed upon his recommendation. but I do venture to affirm that a very heavy responsibility does rest upon those who accepted his mediation, or interfered in matters so vitally affecting our Apostolic Church; and who permit themselves to be guided or influenced on those subjects by one who, whatever his learning and acquirements may be, (and they are evidently very great) is unconnected with our Church by Baptism; and who, with all his love for new views in chronology and Church government, and with all his power to develope them, is yet deficient in that which is of infinitely greater price than all human wisdom and wordly accomplishments—viz., in the soundness of his ideas respecting the Church's office and functions, and in reverence for the security and the stability of that faith which was once delivered to the Saints.

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* In 1706, by Archbishop Sharpe.

New Publications.

Thankfulness, A Narrative comprising passages from the Diary of the Rev. Allen Temple; by C. B. Taylor. New York. Stanford & Swords. 1851.

This book (of which "Earnestness," noticed some time since, is a sequel) exhibits both the excellencies of the author's spirit and style, and the defects of his theology. It sets out with describing the influence of Whitfield's preaching upon the hero, a newly ordained clergyman of the Church of England, and his consequent adhesion to his peculiarities of doctrine, which are styled "*vital* truths." To enforce these "vital truths" is the object of the book; apart from this fundamental error, it is well and attractively written, and affords many passages of great beauty and spirituality.

The Angel's Song, by the same author, and from the same publishers, is, we think, the most agreeable of his works, except, perhaps, "The Records of a Good Man's Life." The doctrinal notions of the author are not directly obtruded, and, on a cursory examination, we believe there is nothing absolutely inconsistent with the Prayer Book. The good characters, male and female, are perfect in their kind, and the growth of the tender passion in the hero is delicately and accurately depicted. It is a very pretty evangelical novel indeed.

Franconia, by Jacob Abbott, New York, Harpers—is a capital story book for children, detailing a winter's life in the country, and the sports of boys and girls. The characters are natural and pleasing, the adventures interesting, and the narrative well told. Let our young readers get it, and tell us if we are wrong.

The Evergreen this month appears in a handsome new type, and its external appearance is much improved in consequence. It is embellished with a fine view of *Cattskill Mountain* House. There is an excellent notice of *Hoffman's Canon Law of the Church*, and a continuation of some articles commenced in previous numbers.

Appleton's 23d Number of The Dictionary of Mechanics and Engineering has appeared. The subject of *Iron* is concluded, and a very able and luminous essay it is; among the other articles the most conspicuous are *Japanning*; *Jack Screws*; *Jacquard's Perforating Machine*; *Joints and Joining Timbers*; and *Kilns*. There are 91 illustrations.

The Ecclesiologist for January (Stanford & Swords Publishers) has an article on the prospects and objects of the Society, for which we ask an attentive and candid perusal; *Monumental Brasses*, containing much curious information; A Notice of the *Church Hospital*; *Ecclesiastical Music*; Proceedings of Societies; New Churches; Correspondence, &c. This number is a very good one.

We have received the *Westminster Review* for January, republished by Messrs, Scott & Co,—also the "*Sailors' Magazine*," and the "*Moravian Miscellany*" for February, with the *Spirit of Missions*. Some other volumes will be noticed hereafter.

New Music.—We have received from Messrs. Firth, Pond, & Co., No. 1 Franklin Square, a selection of music, consisting of the following songs:—"I shall not see thy face again;" "The Wife;" "The Drunkard's Wife;" The Harvest Queen;" "Take Me Home to Die;" the words of which, as well as the music, are pleasing and expressive. Also the "Dolphin," Empire," and "Willow Wood" quicksteps of an animated and martial style.

Messrs. William Hall, & Son, 239 Broadway, have commenced the publication of a series of "Devotional Sacred Music of America," arranged for four voices with accompanimen for the Piano-Forte, organ, &c. The object is, to encourage the practice and performance of sacred music at home and be a real benefit to the sacred circle. Each number contains two tunes with appropriate words, and is well executed on a sheet of the usual size. Six numbers have been published thus far, and some well-known and favorite tunes are selected, as "Old Hundred." "Stonefield," "Dundee," "St. Mary's," Pleyell's Hymn," "Mear." The design is a laudable one, and will, no doubt, be duly encouraged.

☞ In consequence of some changes in the printing office last week, and the confusion and hurry attendant upon them, a portion of the matter was sent to press without being corrected from the *Revise*. The errors were chiefly typographical, not altering the sense. In the intelligence, however, relating to the Church of The Messiah, Boston, the *Rector* was made to confirm instead of the *Bishop*. Such a "novelty" has not yet "disturbed the peace" of Massachusetts. In the title of the acknowledgment of the *Postoral Aid Society*, last week, for "*City*" read "*Diocese*."

Diocesan Intelligence.

The Standing Committee of the Diocese of New York have invited the Rt. Rev. Carlton Chase, D. D., Bishop of New Hampshire, to perform Episcopal Duties in the Diocese until the 1st of May next. The Bishop has accepted the invitation, and is expected to spend several weeks in New York after the 20th of February; during which time he will administer the Rite of Confirmation in the Churches, and on the days specified in the list annexed. Applications for additional services may be made to the Committee.

By order of the Standing Committee
of the Diocese of New York.
William Berrian, *President*.
Benjamin I. Haight, *Secretary*.

New York, February 6, 1851.

Sexagesima Sunday,	Feb. 23,	P. M.	Our Saviour New York.
		E.	Good Shepherd.
Quinquagesima Sunday,	Mar. 2,	A. M	Calvary.
		E.	St. Luke's.
First Sunday in Lent,	Mar. 9,	A. M.	Transfiguration.
		P. M.	Chapel of Grace.
		E.	Holy Trinity, Brooklyn.
Second Sunday in Lent,	Mar. 16,	A. M.	*Ordination*, Ascension, N.Y.
		P. M.	St. Philip's.
Third Sunday in Lent,	Mar. 23,	A. M.	St. Paul's, Brooklyn.
		P. M	St. Mark's, "
		E.	Messiah, "
Fourth Sunday in Lent,	Mar. 30,	A. M.	Zion. New York.
		P. M.	All Saints.
		E.	Epiphany.
Fifth Friday in Lent,	April 4,	P. M.	Christ's, North Brooklyn.
Fifth Sunday in Lent,	April 6,	A. M.	St. George's.
		P. M.	Holy Communion.
		E.	Emmanuel.
Sixth Friday in Lent,	April 11,	P. M	Grace, Brooklyn.
Sunday before Easter,	April 13,	A. M.	St. Paul's, New York.
		P. M.	Annunciation.

⁂ Candidates for admission to the Diaconate or the Priesthood are requested to send in their Testimonials to the Standing Committee on or before the first of March; and to attend the Bishop for Examination, on Friday, the 14th of March, in the Chapel of the General Theological Seminary, Chelsea Square, at 9 o'clock, A. M.

Massachusetts.—*Christ Church, New Bedford.*—It will doubtless be pleasing to the friends of the Church to learn, that the efforts which have been made to relieve Grace Church, New Bedford, of its depressing debt have proved successful. The debt which was $3000 has been paid. The largest part of this sum was raised in the Parish. Only $400 was collected abroad.

The one who solicited subscriptions cannot but feel grateful for the kind and Christian manner in which his application was received, and for the liberal sums which were contributed.—*Christian Witness.*

Maryland.—The Protestant Episcopal Church in North Severn, Md., under the rectorship of Rev Samuel Ridout, caught fire last Thursday, Jan. 30th and was burnt to ashes.—*Boston Transcript.*

Ohio.—*St. Paul's Church, Cleveland.*—This Society is one of a comparatively recent organization. The house which they first erected, it will be remembered, was, while yet unfinished, consumed by fire some eighteen months ago. Not discouraged by their loss, and aided by sympathizing friends, they put forth renewed exertions, which we are happy to learn, have now been crowned with entire success. The first sermon was delivered on the occasion of the opening of the new edifice of St. Paul's Church, January 5th, 1851, by their indefatigable pastor, the Rev. Gideon D. Perry, D. D.

To Correspondents.

We shall be happy to comply with the request of W. A. A. is in type.

Died.

At Ravenswood, LI, after a short illness, on the 30th ult., Grace T., eldest daughter of Elisha and Elizabeth Attwater, aged 14 years 1 month, and 5 days. Her remains were taken to New Haven for interment.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 20th instant, at 7½ o'clock.

F. W. Welchman, Rec. Sec.

ST. JUDES FREE CHURCH,

Sixth Av., opposite Amity st.

The Rev. G. T. Bedell will preach in this Church next Sunday evening. Services to commence at 7 o'clock.

QUARTERLY SERMON.

The Rev. Stephen H. Tyng, D.D., Rector of St. George's Church, will preach the Quarterly Sermon in the Free Ch. of the Epiphany, 130 Stanton st., on Sunday evening, Feb. 16. Service to commence at 7¼ o'clock. A collection will be made in behalf of said Church. The attendance of all friendly to the object, is respectfully invited.

Feb. 15, 1851.

LECTURES ON THE APOCALYPSE.

The Rev. John Grigg will deliver the ninth Lecture of the series, on Sunday evening, the 16th instant, at the So. Library Room, Broadway, service commencing at 7½. Seats free. Subject,—"On the fifth and sixth Trumpets of the Apocalyptic vision—being the prefigurations of the Saracenic and Turkish woes."

Acknowledgments.

THE SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of a bundle of valuable clothing for the poor, from Mrs W B Cooper, of St Ann's Ch, Brooklyn; also, $10 from Jas W Underhill; 5 from J Wight, and 5 from G P J, for distribution among the needy, and for the Mariner's Home.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Feb. 13, 1851.

The undersigned gratefully acknowledges the receipt of $2 from a friend to the West; 2 from W, and 5 from a Baltimore Churchman.

JAMES LLOYD BRECK,
For the Minn. Mission.

St. Paul, Minn., Jan 8.

[illegible]EE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, 2 50; M C L, 1; R H B, a bundle of clothing; M R, 5; By Messrs Stanford & Swords, J W DePeyster, Esq, 5; T P C, 5; a Lady of Orange, NJ, 2 50; E F, 20.

To the friends who have strengthened his hands in the field of labor assigned him, he would renew the expression of his devout gratitude. Their kindness and assiduity have alleviated the sufferings of the afflicted, and opened a door of hope to many on the borders of despair. May we not firmly trust that their prayers and their alms have gone up for a memorial before God? Yet much remains to be done. Though the winter has been comparatively mild, and no alarming epidemic has extended its ravages, not a few have had large experience of the pressure of want and affliction. The loved parental form has been laid low by disease, with no couch on which to recline, and no means by which the common necessities of life could be procured. The last few weeks have presented before your missionary some of the most painful cases of entire destitution, in the sick room, and where the messenger of death had recently been, on which his eyes ever rested. He has expended in affording relief whatever has been entrusted to him for this purpose; and, once more, in behalf of these children of sorrow, looks to the benevolent with cheering confidence for the continuance of that aid, which he has never sought in vain.

Lot Jones, 77 2d Avenue.

Feb. 11, 1851.

The Rector of the Free Church of the Holy Martyrs gratefully acknowledges for the poor and needy, $20 from S C, also 5 from J H E.

The return of the very severe weather makes the demands on the Missionary urgent and constant. The joy imparted by the relief already given, has been most cheering. The poor and destitute feel a great debt of gratitude to their favored brethren.

These donations have been very timely, many hearts have been gladdened by their aid. Further help may be left with Messrs. Swords & Stanford, 137 Broadway, or with

JAMES MILLETT,
133 Eldridge st.

Feb. 10, 1851.

THE POOR.

St. Simon's German Free Church. The subscriber gratefully acknowledges the receipt of the following donations for the poor of his parish:

By Messrs Stanford & Swords, from E F, 20; from a friend to the poor, 20 and a bundle of clothing; from J W D Peyster, Esq, 5.

Further donations of either money or clothing, are earnestly solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or at 276 Houston st.

THOMAS COOK.
Missionary to the Germans and Jews.

FREE CHURCH OF THE GOOD SHEPHERD.

The subscriber gratefully acknowledges the receipt of a box of clothing to be distributed among the destitute, from a member of the Church of the Annunciation.

There are several worthy families, and many children in this parish at present, in great need of Christian kindness. Donations may be sent through Messrs. Stanford & Swords 137 Broadway, or to R. HOYT, 137 Madison st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 6th inst.

St Johns ch in the Wilderness, Russell Co, Ala, 5; St James, Enfanta, ditto, 1; Rev G F Cushman, 6; Ch of the Advent, Rev A B Hart, 5; Ch of the Holy Trinity, Louisiana, by Rev C P Clarke, 4; a member of Centurion Ch, Old Point Comfort, Virginia, by Mr T N Swords, 15; St Johns, Islip, LI, Rev H M Davis, 1; J W DePeyster, ann sub'r, 10. Total, 41.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, Feb. 13, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 6th inst.

Annual Subscribers at $1 each.

St Pauls, Patchoque, Rev H M Davis, St Johns, Cohoes. Rev J Adams; J W DePeyster, 2; Alex H Stevens, M D, 2; ann subs, 4. Total, 6.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, Feb 13, 1851. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 4th Feb., the following contributions, viz.:

From Christ Church, Rye, Rev E C Bull, 14 75; St Pauls, Poughkeepsie, Rev A D Traver, 16 62; J W DePeyster, Esq, 5; St Johns, Islip, Rev H M Davis, 2. Total, 38 37.

C. N. S. ROWLAND, Treasurer,

Feb. 11, 1851. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 4th Feb., the following contributions, viz:

Ch of Annunciation, NY, Rev Dr Seabury, 77; J W DePeyster, Esq, 5; St Johns, Islip, Rev H M Davis, 5. Total, 87.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,

Feb. 11, 1851. 55 Water street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Feb. 4, viz:

St James, Greenfield, Mass, addl 10; St Pauls, Poughkeepsie, NY, 15; thro' J Loney, R A in Md, St James, Leesburgh, Va, 10; Mt Calvary ch, Baltimore, 43; Miss Sally Hughes, St James, Anne Arundel Co, for Ill, 10; St Johns, Hagerstown, half 14 37; Rev W M Jackson, half 2 50; Trinity, Covington, Ky, 20; St Stephens, East Haddan, Ct, 4; Grace, Randolph, Va, half 4; Christ, Savannah, Ga, 5; Christ, Rye, NY, 14 75; St Stephens, Terre Haute, Ind, 8; Grace, Bath, Me, 3 75; J W DePeyster, 5; St Johns, Salem, NJ, 58; Christ, Phila, 200; a member of Centurion ch, Old Point Comfort, Va, 25; St Johns, Ogdensburgh, N Y, 24; Alleghany parish, Cumberland, Md, addl from two members, 10; St James Marietta, Ga, 10; Calvary, NY, 179 50; from an aged member of St Johns, Cohoes, NY, now deceased, 1; offgs St Johns, Stamford, Ct, 22 5; R A M, for Oregon, 10; from a member of Christ ch, New Brighton, N Y, half 5. Total, 705 92.

THOMAS N. STANFORD, Treas.,

New York, Feb. 11, 1851. 137 Broadway.

P. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 14th Jan. last.

Collection at the Ch of the Holy Comforter, for books, 5 99; for Mission, 9 45; Mrs L F Battelle, 2; T C Butler, Agt, 10; Dr John Miller, ann, 2; Mrs T Gibbes, ann, 3; Mrs Parish, 5; Mrs Lydig, 5; Miss R Lane, 5; J H Earle, ann, 10; Mrs S A Remson, ann, 2; Dr J S Rogers, ann, 2; Miss C Rogers, ann, 2; Miss F M Rogers, ann, 2; Henry Rogers, ann, 2; P Kearny, US Army, 15; Mrs H Laight, ann, 10; J W Underhill, 100; coll at Grace Ch, NY, Rev Dr Taylor, 200.

Annual Subscriptions for 1851, at $5.

L M Hoffman, Mrs L M Hoffman, Wm O Hoffman, J D B Curtis, Mrs Muhlenburg, G Rogers, Wm S Wilson, Mrs E Giles, Mrs, J Rogers, Dr B Ogden, R B Minturn, E B Sutton, Wm E Chisolm; Mrs DeRham, Mrs D Cruger, Wm Douglass, John C Stevens, John Bard, Mrs C King, G Furman, Jr, J T Irving, John J Astor, Mrs F H Delano, P S Van Renssalaer, J P Giraud Foster, John P Hamilton, Capt H W Ogden, J Warren, Lee Hobart, S Davis; 30 at $5 each, 150. Total, 542 44.

E. M. DUNCAN, Treasurer,

New York, Feb. 11, 1851. 114 Wall-st.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Jan. 28, the following contributions, viz.:

Geo Macon, Miss E J Wray, 5; NY Sunday School, Ascension, Ju'r Miss Soc, China, Af, and Greece, 75; NJ, Morristown, Trinity, 11; Philad Advent, 27; Mo Palmyra, St Pauls, 11; Mass, Andover, Christ, 40; Phila, Emmanuel, Kensington SS, 1 yr Ed 2 pupils, Af, 40; do Female Bible Class Ed, Af, 20; do Ch at Cavalla, 5; H G, 3; Brunswick, Me, St Pauls, of which SS 4—12; Stamford, Ct, St John's mo offgs, 18 49; Eastchester, NY, St Pauls, 8; Towanda, Pa, Christ, coll, 5, SS 3—8; St Johns in Wilderness, NC, Af, 10; S Ca, St Stephens and Upper St Johns, Af and Ch, 100; Cheraw, St Davids, 28; Charleston Miss Soc, 54c; Columbia, Trinity, 26; Soc Hill, Trinity, proceeds of self-denial of 3 children, 5; total thro' H Prescott Esq, 169 54; Mass, Greenfield, St James, half 10; Md, Balt, Christ ch SS, 2 mos offgs, China, 25; Anne Arundel, St James, Miss S Hughes, 15; Annapolis, St Anns, 25; Hagerstown, St Johns, half 14 38; Rev M G Jackson, half 2 50; Leesburg, Va, St James, Gen, 53, SS Af, 12, Miss Clapham, Ed M Mercer, 12 and of J Johns, 25; total, 90; Balt, St Lukes, for Rev W Hoffman, 10; New Rochelle, NY, Trinity, 5; Essex, Ct, St Johns, 4 80, a member, 5 20—10; Randolph, Vt, Grace, 4; Savannah, Christ, Edw, Newfoundland, Ch, 25; Wilksbarre, St Stephens, Greece, Af and Ch, of which SS 4—52; Cherry Valley, NY, Grace, 5; Alleghany, Md, Emmanuel, 20; Shilad Miss S D E, NY, S Shepherd, 1; Brooklyn, NY, R A M Fem Sch Build'g, Chi, 10; Fairfield, Ct, Trinity, by Rev R F Cadle, 4 15; St Georges, Stuyvesant Sq, NY, F S W's family, Chi, 25; C T L do, 25; Mrs F A T, 7; Payt Ed, Chi, 50; Fem Sch Building, Chi, 55; Mrs S J B, Chi, 30; F S W's children, Af, 20; Gr, 2; Genl, 470, J W D, Af and Ch, 50; total from St Georges, 727 34; Old Point Comfort, Va, Centurion ch, 25; Orange, NJ, a lady, Ch and Af, half 20; Phila, Christ, 115; St Marks, Frederick Co, Md 15; Newport, Ky, St Pauls, 10; Warsaw, Ill, 2; Augusta, Geo, St Pauls, a communicant, Af, 5; Parkesbury, Wood Co, Va, Trinity, offg of wh SS Ed, Af, 4—10; Warren, O, Christ, of wh SS, 14 50—24 50; Newton Falls, O, St Marks, 2 67; Littleton Pt, Va, Ed W H Kinkle, 20, Ch 23—43; Salem, NJ, St Johns, 16; Bath, Me, half 3 75; St Marys, Brooklyn, LI, Greece, 3, Gen 5—8; a Parishioner of Christ ch, New Brighton, LI, half 5. Total, 1813 44.

All contributions hereafter, to be addressed to

P. P. IRVING,
2 Park Place.

Feb. 11, 1851.

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Agent for S. Gengembre & W. Anderson

Feb. 15—3m

IMPORTANT LITURGICAL WORK.

HOW shall we conform to the Liturgy of the Church? By James Craige Robertson, M. A., of Trinity hall, Cambridge, England. Second edition enlarged just received and for sale by

STANFORD & SWORDS,
137 Broadway.

Also, a few copies of the new Oxford edition of Courayer on the validity of English ordinations 8vo. Both these works are of great value to the Theologian.

Poetry.

From the Banner of the Cross.

The Golden Cross.

Thou wearest a glittering, golden Cross,
As trinket at thy side—
That emblem best,
Which Jesus blest,
When for the world He died,
Enriching us by His great loss.

Ne'er blush to own the holy sign,
Lest Christ should thee not own.
But mind thee well,
No magic spell
It wields: 'tis grace alone
Makes it the key to life divine.

Wear on thine open brow the Cross!
Christ's priest should set it there.
Baptismal dew
If thou art true—
If instant, earnest, in thy prayer—
Will cleanse thee from all earthly dross.

Never let sin that mark efface,
Which shows thy second birth:
In open sight,
And always bright,
It should shine forth, that Earth
May know thee for a child of grace.

Bear in thine inmost heart the Cross!
For Christ's sake bear it well.
Let Heaven-born love
All hate remove:
Heart-love will grief dispel,
And win thee joy by gentle force.

Oh! see the Cross be deep imprest,
And graven on thy heart—
World crucified,
Flesh mortified:—
So shalt thou win a part
With Christ, in His eternal rest.

If thus the Cross in heart, on brow,
Be ever truly borne,
The golden sign
Of Faith divine
At side may well be worn:
Christ's son thou art for aye—and *now*.

CANNA.

Selected Matter.

From the London Times.

The Crystal Palace.

This great work, wherein the choicest industrial products of the world will shortly be most becomingly enshrined, has now been advanced so far towards completion, that it may almost be regarded as finished. It was, according to the terms of the original contract, to have been handed over to the commissioners on the last day of the year. But alterations and additions in the design, involving a very considerable increase in the labor of the contractors, have unavoidably postponed the term within which the undertaking can be brought to a close, and for one month longer, Messrs. Fox & Henderson continue in possession of the gigantic premises which with such marvellous rapidity they have reared. It will be recollected that at first open spaces, intended to form refreshment courts, were contemplated, and that the extent of gallery accommodations requisite remained undetermined. The commissioners have now decided to fill up those spaces like the rest of the building, and to have another gallery—hence the delay. By the end of this month the whole structure will have been completed, and the arduous task of arranging the details of the exhibition will then be regularly entered upon.

In the mean time, as substantially the building has been so nearly finished on the last day of the year, the contractors invited the members of the Royal Society of Arts to see the progress made by them, to hear the scientific and mechanical appliances by which so vast and novel a structure had been reared elaborately detailed, and to have the means of judging how far the Crystal Palace will fulfil the grand object for which it was designed. The idea of the exhibition having originated with the society, it was an appropriate compliment paid to its members, that when the advanced state of the works warranted a visit, they should be invited to an inspection, and in order that every facility might be afforded them for estimating correctly the skill and energy which had been developed in the progress of this great undertaking, Professor Cowper, of Kings College, lectured to them on the subject. The learned and able Professor had a crowded and highly interested audience. His explanations and practical illustrations were repeatedly and deservedly applauded, the members of the society gathering around the rostrum whence he addressed them with an earnestness quite worthy of the sight-seeing enthusiasm, which Christmas time notoriously begets.

The lecture was delivered in a square of the building fitted up for the occasion, a little to the West of the contractors' temporary offices. It was so interspersed with references to diagrams and models that anything beyond a summary of the topics touched upon would be unsuitable in these columns, yet in confining ourselves to that, we are fully sensible how inadequate an idea the reader can form of the talent and ingenuity which the details of construction have called forth—of the mechanical and engineering skill developed—of the intricate calculations—the nice distribution of forces—the novel appliances of old facilities—the invention of machinery where the work required it—and above everything else, the untiring energy, the marvellous rapidity and the perfect organization of labor with which an undertaking so vast and so new has been pushed forward to a point at which its success may be pronounced certain.

Professor Cowper, in drawing attention to those parts of the building which were most worthy of examination, said that he had hesitated to accept the office, under the impression that Mr. Paxton would have been the most suitable person to do so, but that gentleman had already delivered a lecture on the origin of the building, and as Messrs. Fox & Henderson, the contractors wished the details of construction to be fully explained, he had undertaken that duty. He then proceeded to vindicate the Crystal Palace from the imputation of jobbery which so frequently attached to Government works. When Mr. Paxton laid his plans before Messrs. Fox and Henderson they went at once with it to the commissioners, and laid their suggestions with reference to it before them.

The details were worked out, the cost estimated, and the required strength of the materials to be used determined, all in one week. Messrs. Fox and Henderson were the only firm that made a tender, and in entering into the contract they reserved a large discretionary power as to the mode of carrying it out. The building which they had constructed was not an architectural edifice in the strict sense of the word. It was not built of wood, or stone, or brick, but of iron—a material which, he maintained, had hitherto been ignored by architects, and he mentioned as an illustration of this that the hall of King's College had its roof supported by iron pillars, which were encased in wood, so as to impress one with the idea that the columns had a greater diameter than in reality was the case.

Architects building up edifices stone by stone, and attending chiefly to beauty of design, were not under the necessity of making minute calculations, but the mechanical engineer must calculate step by step, and therefore there was not a point in the edifice where they were assembled, which had not beforehand been submitted to the most rigid calculation. What had been the result? There were no broad surfaces—no columns seven feet in diameter, like the British Museum, supporting nothing at all but a succession of straight lines. People looked and said, "what a slight building!" The building was a light one it was true; but the difference lay between the words 'slight' and 'light,' and the letter "s" ought to have been omitted. As an illustration of the strength of hollow columns, the learned Professor showed that two pieces of quill, one inch in height, would support a weight of nearly two hundred weight. He also announced and explained the proposition that a given quantity of matter disposed in the shape of a tube pillar, would bear a pressure nearly four times as great as the same quantity in the form of a solid column.

Passing to the manner in which the columns were fixed, he described the modes in which the beds of concrete on which they rested were made, and then adverting to the fact already so often noticed, that all the dimensions were multiples of twenty-four, he drew attention to the effect of this arrangement—that, whichever way the spectator looked, the columns covered each other, and all appearance of confusion was entirely destroyed. Had these relative distances not been accurately preserved, the girders, cast as they were at a distance, would not have fitted. The cast iron columns being mounted on each other, tier above tier, with centre-bits intervening between them, it was necessary that the points of junction should be fitted to each other with mathematical precision. This necessity Professor Cowper illustrated by pieces of wood, roughly cut in pillar shape and placed above each other, which, of course, would not stand straight, the same experiment being repeated with pieces of wood pillar shaped and the ends turned in a lathe, of course with a very different result. Thus, he continued, it became requisite that the ends of the pillars should be turned.

There were 2500 columns, and 1200 "facings" to be done. Few engineers would have ventured on such an undertaking, but Messrs. Fox and Henderson had accomplished it, and the result was, that there was not a crooked line in the building. Professor Cowper then adverted to the girders, and proceeded to show how, in technical language, they "behaved." As an illustration on this subject, he demonstrated by experiment that thin tin plants in a tubular form could bear a pressure of 2 cwt., whereas in a flat form they gave way at once. He explained by models the object of the girder, and showed that, with its trelliced form, every part of it was designed to distribute the strain which would otherwise have fallen unduly upon particular points. One of these models was executed in thin lath, yet it bore a pressure of 1 cwt., without breaking. The subject of girders naturally led the learned Professor to consider the amount of "stiffness" secured to the building. Here his illustrations were again in lath, and were admired for their great simplicity and ingenuity. He then proceeded to explain the method of proving the girders by the hydraulic press, and he stated that while they generally broke with the weight of 30 tons, and were tested by one of 15 tons, the greatest pressure to which they could be subjected in the building was 7½ tons.

Adverting to the means by which the edifice had been erected, and to common remark that there was no scaffolding and nothing to be seen but a few poles, pulleys and ropes, the Professor commented on the striking simplicity of design in an edifice which in its progress itself supplied nearly all the scaffolding required for it. He then adverted briefly to Paxton gutters, which were made by hand for the Chatsworth Conservatory, and explained the ingenious contrivance by a groove on the outer side of each gutter, for catching the moisture condensed within the roof of the building. The gutters were now cut entirely by machinery constructed from the designs of Mr. Fox. He also drew attention to the machinery for making sash bars, for painting and for drilling. Referring to the general design of the building, he said, that it was intended to be uniform, but Messrs Fox and Henderson suggested a transept, as it would greatly strengthen the whole fabric, and they also advised that that portion of the edifice should be crowned with an arched roof overtopping the lofty trees which grow there.

By models the Professor explained the 'thrust' and 'tension' to which an arch of the kind was subjected, and he also minutely described the way in which the wooden ribs of the arch were formed, and the manner in which they were raised in pairs at a time. Technically the ribs are called 'principals,' and are composed of four layers of wood laid flat on each other, the two central ones four inches thick, and two sides two inches. A curved plank and a strap of iron above it, shaped to the arch and bolted to it, held the whole together, and it was found that when the principals were set up in pairs with their purlings and diagonal ties, the friction alone was sufficient to prevent them spreading out. The weight of each pair of principals raised was eight tons, and the first idea of taking them up in that manner was suggested by Mr. Wilbee, Messrs. Fox and Henderson's agent: that idea was subseqnently expanded by Messrs. Fox and Henderson into making each pair of principals its own traveller when raised to the required height, and thus the whole work of forming the arched roof of the transept was carried forward with the utmost simplicity and despatch.

Professor Cowper stated that Mr. Fox had personally superintended the process of construction from the commencement, and he highly and deservedly complimented him, not only for his indefatigable exertions, but for the great ability which he had displayed. Mr. Fox had been there frequently from 7 o'clock in the morning till 11 o'clock at night, and every operation had been carrird out under his personal superintendence. The general management of the works had been most efficiently conducted by Mr. Cochrane. The laying out of the ground had been entrusted to Mr. Browngаr and Mr. Cowper, a son of the lecturer, constructed the new machinery, from the designs of Messrs. Fox and Henderson. Adverting to the presence of so many trees within the Glass Palace, Professor Cowper said, that when our friends from the continent visited them, nothing would strike them as more preposterous than retaining those trees; but he thought that their preservation conveyed a very useful lesson. Some of the nations abroad were in the habit of planting trees of liberty, which very soon dried up, withered and decayed.

The English people were not very fond of emblems; but he could not help thinking that these were real trees of liberty, as they proved that we did not live under a despotic Government. The people wished that these trees should be preserved, though 1000 trees had been cut down in Kensington gardens a few years ago without the slightest complaint being made. John Bull, however, had set his mind on retaining these trees, whether they spoiled the building or not, and there accordingly they remained, a standing proof of the attention which the Government paid to the will of the people. He thought he might even carry his imagery a little further, for these trees might be said to represent the rights and interests of the various classes of the country, all that was required being that they should be so lopped and pruned that one should not overshadow the other; while the arch above might be compared to their glorious constitution, which was comprehensive enough to protect and include all.

At the close of the lecture the learned Professor, closely waited on by his audience, proceeded to the different points of the building, and, on the spot, explained the hydraulic press for proving the girders, the patent cranes, the travelling scaffolding, the punching and cutting machines, the mode of preparing the Paxton gutters, the circular saws for cutting the gutters and sash-bars, the drilling machine, the painting machine, the glazing, the tents for glazing, the system of ventilation by louvre boards, and the construction of the transept. In his tour amidst these mechanical marvels, the learned Professor was most eagerly—it may almost be said pertinaciously—followed by the members of the Society of Arts, who clambered dexterously across piles of boarding, and balanced themselves expertly upon joists and rafters, and dashed fearlessly up to saws and wheels revolving with the most formidable rapidity, and accomplished many other feats of reckless daring, all with the laudable ambition of becoming acquainted with the principles of mechanics, and of showing their anxiety that the forthcoming exhibition should be worthy not only of the country at large, but also of John street Adelphi. There remains now hardly any room for doubt that the Crystal Palace will satisfy all, or nearly all, the requirements for which it was constructed, and that it will prove the greatest wonder of the collection which it is intended to enshrine.

Unfortunately its close proximity to the highway prevents the proportions of its principal facade from being thoroughly seen and appreciated by the thousands who daily flock to ascertain its progress and scan its vast dimensions. The South end of the transept, however, has now been completed, and presents a singularly imposing appearance. In the broad daylight, and with window tax recollections about him, one can hardly bring himself to believe that such an expense of glass-work is real; that in England so daring and wholesale an admission of the sun's rays, into any building should have been successfully attempted; and that at last our clouded murky skies, and the darkness visible of our buildings, should alike receive help and cure from the hands of the glazier. But, striking as the external view of the transept is on the South during the day, it is still more so at night, when, as once or twice a week happens, a huge bonfire of shavings is lighted, and every line and column in the building is illuminated by the flame. Within and without this is a grand sight, and indicates what splendid effects might be produced, were the commissioners hereafter (say in compliment to the Celestial Empire,) to hold within their crystal palace a "feast of lanterns."

The period is now rapidly approaching when the contractors will have concluded their labors, and the busy bands of artizans, mechanics and laborers that at present throng every portion of the building, will have been withdrawn from it. The pillard aisles and extended airy galleries will then be peopled with other occupants, and instead of those implements of trade, useful but not ornamental, by which this vast fabric has been formed, and the strong arms that wielded them, will be seen the costly and elaborate productions of our greatest industrial communities. Before the one set of actors depart from the stage, and a new cast appears on it, the public, who are curious in such matters, will do well to pay the Crystal Palace a visit. The charge of admission is unavoidably and for obvious reasons fixed rather high, but every hour of the day scenes are occurring full of dramatic effect and social interest to an intelligent observer.

Even the ringing of the dinner bell furnishes forth a spectacle worth seeing—for men and boys are observed by hundreds hastening from every corner of the edifice, some skipping across girders others slipping down columns, nearly all making their progress to the doorway by different means, many running great risks in doing so, while apparently careless of the danger, yet over the whole movement there prevails a certain air of order, and regularity which is extremely pleasing. The great sight, however, of this kind to witness, is the distribution of his wages to each man on Saturday night. At half past four o'clock the bell tolls, and immediately, almost like a flight of birds, the work-people settle down before the offices of the contractors. Within, the money has by a most ingenious system, been arranged, so that every man presenting himself in his order at a small window is at once paid and moves off. When the process commences, a loud shout of exultation is raised, and then all file off in regular succession, and with a precision and despatch worthy of a regiment under review.

We quote these merely as illustrations of the many curious and interesting features which a visit to the Crystal Palace at present presents. When the work has been accomplished, the public will probably forget, in the excitement of fresh attractions, the remarkable manner in which the building was constructed. In the meantime it has time to be grateful; nor amidst the names of those most conspicuous in forwarding the undertaking, must those at a distance be forgotten, whose energies have contributed so largely to the progress which has thus far been made. The contractors express their great obligations to Messrs. Cochrane & Co, at Woodside Iron works, near Dudley, and to Mr. Robert Jobson, of Holly-hall works, near the same place, for their exertions and attention in the preparation of castings. When the character of the work is considered, the full value of the services thus acknowledged will be readily understood.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.

West Troy, Jan. 1, 1851.

THE COLLEGE OF ST. JAMES,
Washington Co., Maryland.

THE Second Term of the Ninth, (Annual) Session, will open on Monday, March 3d. Application may be made to Rev John B. Kerfoot, D.D., Rector. For further information, or for the admission of pupils to the College or Grammar School. P. O. address, College of St. James, Md. Jan 18—8t

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:
BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES and ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

The DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

Nov. 30, 1850 Church Depository, 20 John St.

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tennesee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle subscribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending eight subscribers, and the payment in advance therefor, shall receive a complete set of the portraits of the deceased Bishops on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Richard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor INGRAHAM, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving. * * *

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	5		25
Agents	3		59
	59	Total	86
Whole number of Policies Issued			6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Further information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

WANTED.--In a Church School of limited numbers, near Baltimore, a young man about 25 years of age, who has had experience in teaching, and is thoroughly competent to give instruction in all the branches of a liberal education.

To one who can with undivided attention assist in the supervision and instruction of the young gentlemen of the Institution, a desirable home and adequate compensation could be offered.

A communicant of the Church preferred. Address, Frederick Gibson, Baltimore, Md. Feb. 1—4t.

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight.
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Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
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COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.
REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.
James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson

OFFICERS.
JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.
Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	$39,834 69	—124,416 44	—186,973 12
Nett accumulated fund,			$1,082 618 09
ASSETS			
Cash on hand,		$ 6,941 34	
Bonds and mortgages,		375,889 45	
Real estate,		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,		664,043 47	
Loans on scrip,		6,015 01	
Paid at agencies, and in course of transmission,		12,760 70	—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.